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GRAECO-PERSIAN NAMES

STONECIPHER

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GRAECO-PERSIAN NAMES

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TO

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διδασκάλῳ πολυμαθεῖ

φίλῳ ἀληθινῷ

καθηγητῇ σοφῷ

FOREWORD

The following work has seemed necessary because of two lines of interest which unite in this subject. It is intended to be a contribution both to the present all too scanty fund of information concerning the Ancient Persian people and language and to the interest and value of the Greek literature which deals with this people. The value of an investigation of this subject is further enhanced by the fact that so large a part of the Ancient Persian personal names now extant are preserved in Greek literature.

Ferdinand Justi's exhaustive work, *Iranisches Namenbuch,* furnishes a collection and historical classification of Ancient Iranian names, to which constant reference has been made during the preparation of this treatise. Due consideration has also been given to the etymological phase of Justi's work. The chief linguistic sources on which the author has relied are Tolman's *Ancient Persian Lexicon and Texts* and Bartholomæ's *Altiranisches Wörterbuch.* Due reference to these and other works is found throughout the volume.

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ALVIN H. M. STONECIPHER.

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ABBREVIATIONS

Ar. = Aryan.
Art. Sus. = Artaxerxes Inscriptions of Susa.
Av. = Avestan.
Bh. = Behistan.
Bthl., Grund. = Bartholomæ, Grundriss der iranischen Philologie.
Bthl., Wb. = Bartholomæ, Altiranisches Wörterbuch.
Bthl., Zum Wb. = Bartholomæ, Zum Altiranischen Wörterbuch.
comp. = in composition.
Dar. NR. = Darius Inscriptions of Naḳš-i-Rustam.
Dar. Sz. = Darius Inscriptions of Suez.
Elam. = Elamite.
Fragm. = Fragmenta Historicorum Græcorum (Müller).
GAv. = Gāθā Avesta.
Goth. = Gothic.
Gr. = Greek.
Gram. = Grammaire du Vieux Perse (Meillet).
Gr. PN. = Griechische Personennamen (Fick).
Hdt. = Herodotus.
Historical Grammar = Historical Grammar of the Ancient Persian Language (Johnson).
hypc. = hypocoristic.
I. E. = Indo-European.
IF. = Indogermanische Forschungen.
Keiper = Die Perser des Aeschylos.
KZ. = Zeitschrift für vergleichende Sprachforschung.
Lex. and Texts = Ancient Persian Lexicon and Texts (Tolman).
Madressa Jubl. Vol. = Sir Jamsetjee Jejeebhoy Madressa Jubilee Volume.
Marquart = J. Marquart, Die Assyrika des Ktesias.
Middle Pers. = Middle Persian.
NB. = Iranisches Namenbuch (Justi).
New Pers. = New Persian.

O. H. G. = Old High German.
Oss. = Ossetic.
Pahl. = Pahlavi.
PPA. = present active participle.
PPfP. = perfect passive participle.
Seal Inscr. = Seal Inscriptions.
Skt. = Sanskrit.
Xerx. Pers. = Xerxes Inscriptions of Persepolis.
YAv. = Younger Avesta.
ZDMG. = Zeitschrift der Deutschen Morgenländischen Gesellschaft.

GENERAL DISCUSSION

1. An investigation of the etymology and meaning of Græco-Persian personal names is carried on, by no means, without difficulties. One of these difficulties is apparent from the very title given to this work, Græco-Persian Names. The transmission of these Persian names through any foreign medium would naturally disguise them to a certain degree, but this is especially true when that medium is Greek. The Greeks are commonly reputed to have been very inaccurate in the transcription of foreign names. This reputation is justified, at least with regard to their treatment of the Ancient Persian. Such names as Ἀρταξέρξης from **Artaxšaθ^ra**, Μεγάβυζος from **Bagabuxša**, Σμέρδις from **Bardiya**, Τείσπης from **Cišpi (Caišpi)**, and others testify to the freedom exercised by the Greeks in this regard.

2. But there were real difficulties to be encountered by the Greek writer who desired to record a Persian name. There were certain sounds in some of these names which could not be reproduced exactly by any of the letters of the Greek alphabet. Chief among them were those represented by the characters **c**, **j**, θ, θ^r, **v**, and **š**. But variations in transliteration were by no means limited to these. A glance at the chapter on phonology will show that some of the other letters have just as varied a representation.

3. Another difficulty and source of variety is one which, however, cannot be charged against the Greek historian. This lies in the possible lack of unity within the Ancient Persian language itself or in the

existence of a number of dialects which contributed their share to the special forms of the names received by the Greeks.

4. The subject of Ancient Iranian dialects is one of which little is known. Literary monuments of but two of these ancient dialects have come down to us, the inscriptions of the Achæmenidan kings and the Avestan literature. The first of these was the language of Persis, the southwestern dialect; the locality of the other has not been definitely determined. That other dialects existed is evident, but nothing remains which furnishes direct knowledge. The question of how far these dialects influenced the proper names which the Greeks have handed down to us as Persian is one which must, for the most part, be left undetermined. The supremacy of the Achæmenidans stamped many things as Persian which did not belong to Persis proper. So a number of the names which Greek authorities give as Persian may have had their origin in other dialects. This, then, may account in part for the frequent dissimilarity between the Greek forms of the names and the corresponding Ancient Persian words.

5. As evidence of dialect influence upon certain names given us by the Greeks as Persian is cited the variety of forms in which I. E. **tr** > Ar. **tr** appears. It is represented in Ancient Persian by θ^{r} (Tolman; ç, Meillet; $\overset{s}{r}$, Weissbach), which was probably a sibilant. This sound is reproduced by σ, σσ in Ἀσιδάτης, Τισσαφέρνης, and Ὦμισος, by θρ in Φαρναζάθρης and Ὀξάθρα, by τρ in Σατραβάτης and Ἀτραδάτης, and by δρ in Μεγασίδρης. The δρ, however, is doubtless only a Greek variation of τρ or θρ.

The transliteration of θ (a spirant) also would seem to afford some evidence of dialect influence. As a part of the name of the god Mithra (written **Miθra**, **Mitra** for ***Miθ^{r}a**), it is represented by Gr. θ (an aspirate) in Μιθραδάτης and Μιθραφέρνης, and by τ in Μιτροβάτης and Μιτραφέρνης; elsewhere it is represented by σ—viz., Ἀρτασύρας, Μασίστης, and Σατάσπης.

6. One should not, however, be too positive in the contention that all these variant forms actually represent dialects. We know only the approximate value of certain Ancient Persian symbols and therefore cannot determine how nearly they are approached in sound by the Greek letters. Granting that no exact equivalent for such symbols existed in the Greek alphabet, which seems certain in the main, then we must recognize the fact that the Greeks were forced to choose merely the nearest representative. Very naturally the choice varied with different writers. It must be remembered also that the name of the god Mithra, which forms the prius of some of the names mentioned above, appears in the Art. Ham. inscription under the form **Mitra** instead of **Miθra**, as elsewhere. And it should be further noted that Anc. Pers. θ, in the cases where it is represented by Gr. σ, is from Ar. s̊ < I. E. k̂, and corresponds to Skt. ç. This sound is probably only imperfectly reproduced by θ, being more of a sibilant than the other sounds represented by this character. If this be the case, Gr. σ would represent it much more nearly than Gr. θ.

7. Involved in the question of Ancient Iranian dialects is that of the unity within the Ancient Persian language. In his *Grammaire du Vieux Perse*, page 4, Professor Meillet states that there are in the reli-

gious and official vocabulary of the inscriptions "*des traces nombreuses de faits étrangers au dialecte perse*," and, continuing, he says, "*et*, *hors de la Perse*, *il existait déjà sans doute une littérature*, *écrite ou non écrite*, *à laquelle les Perses ont emprunté certaines formes quand ils ont eu à rédiger les inscriptions conservées*." Cf. also Johnson, Historical Grammar, 157, 158.

8. In support of this theory is offered the fact that **s** and **z** sometimes represent Ar. **s̑**, Skt. **ç**, I. E. **k̂**, and Ar. **z̑**, Skt. **j**, I. E. **ĝ**, respectively, although θ and **d** are to be expected. The contention is that these deviations are contained in religious, official, and technical loan words from a literary dialect.

The words, however, which contain **s** instead of θ—namely, **asman**, *stone*, *firmament;* **asa**, **aspa** (comp.), *horse;* **vasiy**, *utterly;* **visa**, **vispa** (comp.), *all*—seem not to be especially strong in support of this theory. In fact, they all express ideas sufficiently commonplace to be considered common possessions and not the property of any special group. Neither do the words containing **z** instead of **d**—namely, **vazarka**, *great*, and **zana** (comp.), *race*, *people*—confirm this theory. It is true that **vazarka** is used in the royal title, yet it is frequently found in more commonplace expressions (cf. Dar. Sz. c. 3, 4; **hya D[ā]rayavahauš XSyahyā xšaθ^r^am frābara tya vazarkam** . . . *who gave to Darius the king the kingdom*, *which* (*is*) *great*). The form ***vadarka** nowhere occurs. **Zana** appears in **paruzana**, *containing many kinds of races*, and **vispazana**, *containing all kinds of races*, which are merely descriptive compounds of a general nature.

9. The following seems to be the proper interpre-

tation to place upon these facts. The Ancient Persian sounds corresponding to Ar. ś̌, Skt. ç, I. E. k̂, and Ar. ž̌, Skt. j, I. E. ĝ, were not reproduced exactly by any of the characters of the cuneiform syllabary, Ar. ś̌ being represented in Ancient Persian sometimes by θ, sometimes by **s**; likewise Ar. ž̌ by **d** or **z**. This conclusion is supported by the fact that **s** is never substituted for θ when the sound represented is from a source other than Ar. ś̌—that is, from Ar. **th** or **t**—and that **z** is never substituted for **d** when the sound represented is from a source other than Ar. ž̌—that is, from **d** or **dh**. This may show that θ < Ar. ś̌ represents a sound different from that of θ < Ar. **th** or **t**, and that **d** < Ar. ž̌ differed in sound from **d** < Ar. **d** or **dh**. What this difference is is shown by the fact that these sounds are sometimes represented by **s** and **z**—that is, they partook of the nature of sibilants, which is perfectly in keeping with their Indo-Iranian origin.

10. But the question naturally arises, What determined the choice between these letters? Although the data at hand are too meager to admit of conclusive proof, yet they seem to warrant the naming of two points which are related to these phenomena—namely, phonetic environment and the historical stage or stratum represented.

11. The influence of phonetic environment is seen in **asman**, **asa**, **aspa** (< Ar. *aś̌u̯a), **visa**, **vispa** (< Ar. *u̯iś̌u̯a), where Ar. ś̌ becomes the sibilant **s** instead of the dental spirant θ when it stands before the labionasal **m** or the labiodental **u̯**, and the **s** is retained after **u̯** has passed over into **p**, for the sake of greater ease in pronunciation.

12. The influence of historical strata in the language is recognized in several words. The two forms **asa** and **aspa** represent different transitional stages, thus: I. E. *ek̂u̯o-s > Ar. *ašu̯a > Anc. Pers. **aspa** > ***as(s)a** > **asa**. Likewise in the case of **visa, vispa**: I E. *u̯ik̂u̯o > Ar. *u̯išu̯a > Anc. Pers. **vispa** > ***vis(s)a** > **visa**.

13. The same conclusion may be reached also from another angle. Both **asa** and **aspa** enter into composition. **Asa** is found in **asabāri**, *horseman;* **aspa** in **uvaspa**, *possessing good horses*. **Asabāri** is a military term involving the organization of the fighting force into horsemen and footmen, and indicates, therefore, a later stage of civilization. On the other hand, the idea contained in **uvaspa** is essentially primitive, being used as an epithet of a district or section of country. Moreover, **aspa** is always the form which enters into proper names, which are, of course, primitive compounds; cf. **Aspacanah** (see 'Ασπαθίνης), **Vištaspa** (see Ὑστάσπης), and others.

Likewise both **visa** and **vispa** enter into composition. **Visa** is found in **visadahyu**, *of* or *pertaining to all provinces*, **vispa** in **vispazana**, *containing all kinds of races*. **Visadahyu** is a compound resulting from the organized political life of the empire composed of provinces or satrapies; it is, therefore, a late compound. But **vispazana** expresses a primitive idea and is a word which would be coined early. So this also supports the conclusion that **visa** and **vispa** represent different stages in the development of the word in one dialect, not in different ones.

The compound **vispazana** was found above to be primitive because of **vispa** and the general sense of

the compound. This opinion is upheld by the particular form **zana**, not ***dana**, since **z**, more closely than **d**, resembles Ar. ž̌. So both parts of the compound are distinctively primitive. The form **zana** appears also in the compound **paruzana**, which agrees with the above opinion both in form and in meaning. If the word occurred independently, it would doubtless have taken the form ***dana**, after passing through the same development as **dan**, *to know*, Av. **zan**.

14. There still remain the words **vazarka** and **vasiy**, which seem to defy rational explanation. The inference to be drawn from these two forms, together with **viθa** (if we thus read inst. **viθaibiš**) instead of the more usual **visa**, seems to be that where there was no special influence brought to bear to determine the sound of a word in favor of the sibilants, analogy or lack of discrimination on the part of the scribe determined the choice in favor of one or the other.

15. It might seem proper that the names described in this treatise should be considered merely as Iranian, not Persian; but in view of the widespread dominion and influence of the Achæmenidan kings, of the phonetic and other considerations treated above, and of the absence of positive proof that they are of other dialects, they shall be treated from the standpoint of Ancient Persian, although the possible non-Persian origin of some is recognized. For example, Μιθροβαρζάνης (q. v.) might, because of ζ, be considered of dialectic origin; yet, considering the influence of historical strata (§§12, 13), it is even probable that ***varzana** is an older form of Anc. Pers. **vardana**.

The imperfect correspondence of the two alphabets

should also be considered. So, although Σατάσπης (q. v.) may not appear at first to be thoroughly Persian, it must be remembered that σ is probably the nearest Greek representative of Anc. Pers. θ < Ar. ṡ. And here also the influence of an older stratum should be taken into consideration. Similar cases are to be considered in like manner.

16. With regard to their form, Græco-Persian personal names are to be divided into two classes: those containing two stems and those containing one stem. Those of the first class we may designate as full names; those of the second, hypocoristic names, or *Kosenamen*.

17. Fick, in his *Griechische Personennamen*, pointed out very clearly the fact that Indo-European names were originally made up of two stems; but as such names were long and cumbersome, there arose the demand for shorter and more convenient forms for familiar use. Pāṇini, the Hindu grammarian, recognized this valuable principle that out of such a name as **Deva-datta** might be made, from the prius, the names **Deva, Devaka, Devika, Deviya,** and **Devila,** and from the posterius **Datta, Dattaka, Dattika, Dattiya,** and **Dattila.** So in Sanskrit both the prius and the posterius, with and without suffixes, may be used instead of the full name.

As was shown by Fick, these shortened forms are very common in Greek. An interesting example of this is found in Sappho (75, 77, Hiller-Crusius). In these two fragments the person addressed is evidently the same, but in the first the name is Μνασιδίκα, while in the other it appears as Δίκα.

This principle may be seen also in names common

in English. For example, **Archibald** gives **Archy**; **Eugene**, **Gene**; **Gertrude**, **Gertie** and **Trude** (**Trudie**); **Elizabeth**, **Elsie** and **Betty**; **Herbert**, **Bert**; **Theodora**, **Dora**, and many others.

18. The Græco-Persian names under consideration also conform to this principle. Both the first and the second elements of the compound names, with and without suffixes, appear instead of the compound. Generally one of the following suffixes is used in such a *Koseform:* **-a**, **-(a)iya**, **-(a)ka**, **-(a)na**, **-(a)ra**, **-(i)ka**, **-(i)na**, **-(i)ta**, **-(u)ka**.[1] Examples of hypocoristic names formed without a suffix are: Μασίστης, Μίθρας, and Μίτρα. Sometimes a part of the posterius is retained with the prius in forming a *Kosename*—*e. g.*, Βαγαπαῖος from **Bagapāta**, Μιθροβαῖος from **Miθrapāta**, and Μιθροδαῖος from **Miθradāta**.[2]

19. Aside from this general conformity to the original Indo-European method of forming personal names, there are also other points which indicate that the single-stem names in Persian are derived from those of double stem.

One of these is the fact that in the great majority of cases where a stem is found in a single-stem name, it is also found in one or more compounds. Sometimes a considerable group of names is formed, by means of different suffixes, from a stem which appears in a compound. The word **baga** is found in various compound names, such as Βαγαπάτης and Μεγαδάτης,

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[1]The initial vowel is placed in parenthesis because it is in some cases, as originally, the final letter of the preceding syllable, but in others it is a part of the suffix.

[2]For a complete list of hypocoristic names formed by the various suffixes, see List of Hypc. Suffixes.

from which are derived the hypocoristic forms Βαγαῖος and Βαγαπαῖος. From the name of the god **Mazdāh**, which appears in Ὠρομάζης and YAv. **Mazdaδāta**, comes the following list of hypocoristic names: Μαζαία, Μαζαῖος, Μαζάκης, Μαζάρης, Μάζαρος, Μαζήνης. From the various names made of compounds with **Miθra**, such as Μιθραδάτης, we have the shortened forms Μιθραῖος, Μιθράνης, Μίθρας, Μιθρήνης, Μιθρίνης. Likewise **farnah**, which is found in many double-stem names, gives us Φαρνάκη(ς), Φάρνακος, Φαρνούχης, Φαρνοῦχος.

Another indication that this is the correct interpretation of the single-stem names is that they have no meaning in themselves. It is only when we trace them back to the original compounds that they become intelligible. For example, Βαγαῖος is meaningless, but the meaning of Βαγαδάτης or Βαγαπάτης is perfectly clear. Likewise the forms Μιθραῖος, Μιθράνης, Μίθρας, etc., are without signification; but the possibility of these meaningless forms is explained by a compound like Μιθραδάτης.

20. There are a few names, however, which seem to be somewhat irregular. Μῆδος, Σόγδιος, and perhaps Μάρφιος are evidently only proper adjectives which have in some way become applied to certain individuals as personal names. These names are to be considered as accidental and in no way referable to the principle which governs the formation of Indo-European names. Another name, Μαρδόντης, together with what appears to be an Avestan cognate form, Βαρζαέντης, seems to be only an adjective. It is, however, connected with the Persian name system, in that its stem ***bard** belongs to the list of what may be called the name-forming words, since we recognize

it in Ἀριομάρδος (probably), Μάρδος (Μέρδις, Σμέρδις), and Σμερδομένης. Such association must be regarded as the cause for the use of the adjective formation *bardavant as a name.

21. Among the various words of which names are formed, there is one which demands special attention here, because its meaning is not at first apparent, and also because of the large number of names in which it is found. This is Anc. Pers. arta (comp.).

The Avestan cognate of Anc. Pers. arta is arəta, which is used only in composition, but which is from the same root as Av. aša. Aša means *truth*, *right*, a sort of moral or divine order in the universe which protects all that is good. This idea is then personified, by which Aša becomes the guardian and promoter of good.

The antithesis of aša is draoga, which in its adjectival use means *deceitful*, *untrue;* as a noun it means *deceit*, *lie*. Then, as aša, it is personified as the demon which cherishes falsehood and whatever is opposed to truth and right.

From this it is clear that in Avestan theology Aša is the personification of what one might call the Constructive Force in the world, while Draoga is the personification of the Destructive Force. We shall now see how these ideas are maintained in Ancient Persian. First let us examine drauga, the cognate of Av. draoga.

According to Bh. 4, 33ff., Drauga causes rebellions: "Says Darius the king: 'These (are) the provinces which became rebellious. Drauga made them rebellious, so that these deceived the people.'" In Bh. 4, 36, 37 Darius warns his successors to guard against Drauga: "Says Darius the king: 'O thou who shalt

be king in the future, protect thyself from Drauga.'" In Dar. Pers. d, 12ff. Darius prays that his country may be delivered from Drauga: "Says Darius the king: '. . . and let Ahura Mazda protect this country from an evil host, from famine, from Drauga; may not an evil host nor famine nor Drauga come upon this country!'" It is because Darius is not an ally of Drauga (draujana) that Ahura Mazda aided him: Bh. 4. 61ff.: "Says Darius the king: 'For this reason Ahura Mazda bore me aid and the other gods which are, because I was not an enemy, I was not an ally of Drauga (draujana), I was not a wrongdoer, neither I nor my family.'" Thus the conception of an Arch-destroyer is clearly recognized in Drauga as in the Avestan Draoga.

If Drauga is the Destroyer, who is the Builder and Preserver? This is discovered from a study of certain Ancient Persian names. Artaxšaθ^ra (Ἀρταξέρξης) means *having his kingdom from Arta.* Who Arta is, we see from parallel names and words in Avestan and Ancient Persian. There is the Avestan adjective ašapāta, for which we have the evident Ancient Persian equivalent in the name *Artapāta (Ἀρταπάτης). The Av. ašapāta means *protected by Aša;* so the Anc. Pers. *Artapāta must mean *protected by Arta.* The Avestan adjective ašaciθra means *having his race from Aša*, in correspondence with which we have the Ancient Persian name *Artazana (Ἀρταζάνης), which must mean *having his race from Arta.* For the Avestan name Ašanəmah, *giving Aša worship,* we have the Græco-Persian Ἀρτάνης, out of Anc. Pers. *Artanamah, *giving Arta worship.*

From these parallels it is easily seen that the An-

cient Persian conception of **Arta** was the same as the Avestan conception of **Aša**, that of a divine government, a *Göttliche Weltordnung*, which aids those who act in accord with it, the perfect antithesis of **Drauga**, just as Av. **Aša** is the antithesis of **Draoga**.

If merely political law were signified by **arta** in these compounds, there would be no place for **dāta**, which commonly appears in this sense in the inscriptions. If rectitude were meant, it would be **arštā**: "According to rectitude (**arštā**) I ruled," says Darius in Bh. 4, 64.

Hence there is nothing to prevent the conclusion that Anc. Pers. **Arta** conveys the same philosophical idea as the Av. **Aša**, which may be expressed by such terms as the Kingdom of Truth or Divine Government.

22. It is well to notice also another rather prolific name-forming element, **farnah** (comp.). As **farnah** does not appear as an independent word in the inscriptions, but only in the name **Vi^{n}dafarnah** (see Ἰνταφέρνης), we must look to other sources for its meaning. Let us first investigate the signification of the Younger Avestan cognate, **x^{v}arənah**, and then determine whether the Græco-Persian names containing **farnah** give evidence of a similar meaning for the Ancient Persian form.

Dr. Eugen Wilhelm (Madressa Jubl. Vol., pp. 159ff.), points out that YAv. **x^{v}arənah** has two meanings, according as it is qualified by the adjective **kaoya** or **ax^{v}arəta**.

The **kavaēm x^{v}arənō** is a sort of divine splendor which attaches to the person of a legitimate king, who was considered divine, and of such persons as

Zaraθuštra. Such a king holds his place by the grace of God and is possessed of divine right, which a usurper cannot hold.

The x^{v}arənō ax^{v}arətəm is of much more general application, being used with reference to persons of minor importance. It is the fortunate circumstance which brings success, glory, happiness. But since it is called ax^{v}arəta, *unattainable*, it is the idealized goal to which human beings aspire as the *summum bonum*, but which they seldom, if ever, attain. Perhaps the words *glory*, *fortune* come as near as any to expressing this rather intangible idea.

Of the names containing farnah which support the first of these meanings, perhaps Φαρναζάθρης is the best example. Interpreted freely, this name means *possessing his kingdom by* or *through the "farnah,"* which points clearly to the royal x^{v}arənah. Another is Φαρναπάτης, *protected by the "farnah,"* to which may be added 'Οροφάρνης, *whose "farnah" is from Ahura.*

But in other names farnah certainly has a more general meaning. For example, Σαιταφέρνης, *whose "farnah" is wealth;* Σατιφέρνης, *whose "farnah" is well-being;* 'Ινταφέρνης, *who finds his "farnah."*

The meaning of some of the names containing this word is somewhat obscure, while others are capable of a double interpretation. The above discussion, however, leads to the belief that we may safely interpret Anc. Pers. farnah by approximately the same meaning as that given to YAv. x^{v}arənah.

GRÆCO-PERSIAN NAMES

A

Ἀβίλτακα (μνήμονα: Hesych., Πέρσαι); probably Artaxerxes Mnemon (cf. Justi, NB. 2). Oppert, *Le Peuple et la Langue des Mèdes*, 229, emends Ἀβιάτακα. Cf. Anc. Pers. yam, *to reach*, *attain* + prefix abiy, *unto;* note YAv. yāta, *acquisition*, *possession*, Middle Pers. yāt.

Ἀβραδάτης. Anc. Pers. aura, *lord* (cf. Auramazdāh, *Ahura Mazda*) + dāta, PPfP. of Anc. Pers. dā (I. E. *dō), *to give*, or dā (I. E. *dhē), *to create; god-given* or *god-created.*

Ἀβροκόμας. Anc. Pers. aura, *lord* (cf. Auramazdāh, *Ahura Mazda*); posterius perhaps Anc. Pers. kāma, *desire* (cf. Justi, NB. 498), Av. kāma, Skt. kāma; cf. Ἀρτακάμας (q. v.).

Ἀβροκόμης. See Ἀβροκόμας.

Ἀγδαβάτας. Prius may be connected with Anc. Pers. ha^{n}j, Skt. sañj; Av. *haxδa (PPfP. with tha, cf. Bthl. Grund. 209, 8), *that which is bound*, *federation* (for γδ cf. Oss. aγδ, *loin*, Av. haxt); posterius Anc. Pers. pāta, PPfP. of pā, *to protect*, Av. pā, Skt. pā.

Ἀδεύης. Hypc. form based upon YAv. aδavi, *undeceiving* + suffix a.

'Αδούσιος. Hypc. form based upon Anc. Pers. *aduš (neg. prefix a + duš (comp.), *ill*, Av. duš, New Pers. duš, Skt. dus) + suffix (a)iya.

'Αζάνης. Hypc. form based upon YAv. āza (comp., New Pers. -āz), *directing*, *guiding*, fr. az, "*agere*," Skt. -āja, Gr. -ᾱγός + suffix (a)na.

'Αθῷος. Perhaps YAv. Āθuya. Etymology uncertain. Cf. Bthl., Wb. 323.

Ἁμαζάσπης. Av. *hamāza (ham + āza), *a running* or *dashing together*, *clash*, Skt. samāja + Anc. Pers. aspa (comp.), *horse*, Av. aspa, Skt. açva; *possessing war horses;* cf. Justi, NB. 124.

'Αμάζασπος. See Ἁμαζάσπης.

'Αμήστρις. Hypc. form containing perhaps Anc. Pers. *hamiyastra (cf. Anc. Pers. ham, ha, *together*, *with*, Skt. sam, and GAv. myastrā (comp.), *alliance*), *ally*, *comrade*.

'Αμίστρης. See 'Αμήστρις.

'Αμίστρις. See 'Αμήστρις.

'Αμόργης. Anc. Pers. u, *good*, Av. hu, Skt. su + Anc. Pers. *margā, *pasture*, YAv. marəγā (New Pers. marγ); *possessing good pastures.*

'Αμυΐτη. See Ἄμυτις.

Ἄμυτις (for Ἄμουτις). Anc. Pers. u, *good*, Av.

hu, Skt. su (cf. 'Ατόσσα, YAv. Hutaosā) + YAv. maiti, *thought* (cf. Armen. hmut). See Tolman, PAPA. 45. 28.

'Αναφᾶς. See 'Ανάφης.

'Ανάφης. Hypc. form from *'Αναφέρνης (cf. 'Οναφέρνης). YAv. varnaṭ (comp.), from van, *to gain*, *win* + Anc. Pers. farnah (comp.), *renown*, *glory*, YAv. x^varənah; cf. YAv. varnaṭ-pəšna, *winning the battle.*

'Ανδρόβαζος. Prius perhaps YAv. vandarə (comp.), possibly better read vandrə, fr. vand, *to praise;* probably influenced by Gr. ἀνδρο-; posterius YAv. bāzu, *arm*, Skt. bāhu; *possessing an arm devoted to glory;* cf. in meaning YAv. Vandarəmainiš, *possessing a mind devoted to glory*, and Gr. Κλεομένης.

'Ανοῦτις. See Ἄμυτις.

'Απάμα. Hypc. form based upon Av. Apąm (gen. pl. of āp, sc. napāt), *genius of the waters*, after whom the tenth day of the month was named (New Pers. ābām) + suffix a; cf. New Pers. Mihr(a)bām (Miθra + apąm).

'Αράσπας. Av. *ara, *ready*, *fit* (cf. GAv. arəm, YAv. arəm) + Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. açva; *possessing ready horses.*

'Αρβιάνης. 'Αρβ + ιανης (?); Justi, NB. 21, connects 'αρβ- with YAv. aurva and -ιανης with Av. yana; *trefflichen Segen, Glück geniessend.*

Ἀρβουπάλης. Ἀρβου + παλης (?); Justi, NB. 21, connects ἀρβου- with *arbu, akin to ἀλφός, and -παλης with a word akin to πῶλος, *colt*, Goth. fula, I. E. *fō(u); *weisse Füllen besitzend;* etymology doubtful.

Ἀργήστης. Ἀργ- is perhaps connected with YAv. arəja, *worthy*, fr. arəj, Skt. arh; -ηστης suggests Av. asti, *companion*.

Ἀργόστη. Ἀργ- is perhaps YAv. arəja, *worthy*, fr. arəj, Skt. arh; for -οστη cf. Av. ušti, *wish*.

Ἀρδάβασδος. Variant of Ἀρτάβασδος (q. v.).

Ἀρήινος. Acc. to Justi, NB. 22, an incorrect reading for Ἀρσίτης (q. v.).

Ἀριαβίγνης. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. Ārya + *bigna; cf. bigna in Bagabigna (Bh. 4, 84-85). Justi, ZDMG. 49, 682, endeavors to connect bigna with φοῖβος and renders it *splendor;* cf. also NB. 489. Bartholomæ, Wb. 922, inquires whether bigna is PPfP. of baj, *to give as a share*, Skt. bhaj.

Ἀρίαζος. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. Ārya; the posterius may be YAv. āza (comp., New Pers. -āz), *directing*, *guiding*, fr. az, "*agere*," Skt. -aja, Gr. -αγός; cf. Νάβαζος (q. v.).

Ἀριαῖος. Hypc. name from Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. Ārya + suffix (a)iya; fr. such a compound as Ἀριαμάζης or Ἀριαμένης.

'Αριαμάζης. Anc. Pers. **Ariya**, *Aryan*, YAv. **Airya**, Skt. **Ārya**; posterius may be connected with YAv. **mazah**, *greatness*, Skt. **mahas**.

'Αριαμένης. Anc. Pers. **Ariya**, *Aryan*, YAv. **Airya**, Skt. **Ārya** + Anc. Pers. **maniš** (comp.), *mind*, Av. **manah**.

'Αριάμνης. Shortened from 'Αριαμένης (q. v.) or 'Αριαράμνης (q. v.).

'Αριαράμνης. Anc. Pers. **Ariyāramna**: **Aršāmahyā pitā Ariyāramna Ariyāramnahyā pit[ā Cišpiš]**, *the father of Arsames* (*is*) *Ariaramnes; the father of Ariaramnes* [*is Teispes*] (Bh. 1, 5); Anc. Pers. **Ariyā**, nom. pl. of **Ariya**, *Aryan*, YAv. **Airya**, Skt. **Ārya** + ***ramna**, fr. ***ram**, *to be* or *cause to be at peace*, YAv. **ram**, Skt. **ram** (Tolman, Lex. and Texts, 66); *bringing peace to the Aryans.*

'Αριάσπης. Anc. Pers. **Ariya**, *Aryan*, YAv. **Airya**, Skt. **Ārya** + Anc. Pers. **aspa** (comp.), *horse*, YAv. **aspa** (New Pers. **asp**), Skt. **açva**.

'Αρίβαζος. Variant of 'Αριόβαζος (q. v.).

'Αρίβαιος. Hypc. form from a compound of Anc. Pers. **Ariya**, *Aryan*, YAv. **Airya**, Skt. **Ārya** and a word beginning with **b** + suffix **(a)iya**; cf. 'Αριόβαζος (q. v.) and 'Αριοβαρζάνης (q. v.).

Ἄριζος. Variant of 'Αρίαζος (q. v.).

'Αριμένης. Variant of 'Αριαμένης (q. v.).

Ἀριόβαζος. Anc. Pers. **Ariya**, *Aryan*, YAv. **Airya**, Skt. **Ārya** + YAv. **bāzu**, *arm*, Skt. **bāhu**.

Ἀριοβαρζάνης. Anc. Pers. **Ariya**, *Aryan*, YAv. **Airya**, Skt. **Ārya** + Anc. Pers. **vardana**, *town*, GAv. **vərəzə̄na**, YAv. **varəzāna** (New Pers. **barzan**), *community*.

Ἀριομάζης. See Ἀριαμάζης.

Ἀριομάνδης. Anc. Pers. **Ariya**, *Aryan*, YAv. **Airya**, Skt. **Ārya**; for the posterius cf. GAv. **mand**, *to be mindful*, Gr. μαθεῖν, Goth. **mundōn**; also Anc. Pers. **mazdah** < Ar. ***ma(n)δdhā** (Tolman, Lex. and Texts, 60).

Ἀριόμαρδος. Anc. Pers. **Ariya**, *Aryan*, YAv. **Airya**, Skt. **Ārya**; posterius -μαρδος, probably YAv. **bərəzant**, *lofty*. Cf. Μάρδος for Anc. Pers. **Bardiya**, a shortened form of the same root (Tolman, Lex. and Texts, 114).

Ἀριοφάρνης. Anc. Pers. **Ariya**, *Aryan*, YAv. **Airya**, Skt. **Ārya** + Anc. Pers. **farnah** (comp.), *renown, glory, fortune*, YAv. **x^{v}arənah**.

Ἀρίσβας. Perhaps a variant of Ἀράσπας (q. v.).

Ἀρισταζάνης. YAv. **airišta**, *unimpaired*, Skt. **arișta** + Anc. Pers. **zana** (comp.), *race*, fr. ***zan**, *to give birth*, YAv. **zan**, Skt. **jan**; *of unimpaired race*.

Ἁρμαμίθρης. Prius perhaps YAv. **arəma**, **arma** (comp.), *arm* (New Pers. **arm**); posterius Anc. Pers.

Miθra, the god *Mithra*, Av. **Miθra**, Skt. **mitra**; *whose arm is Mithra.* The rough breathing was written probably through a supposed connection with Gr. ἅρμα.

'Αρνάκης. Hypc. form based upon Anc. Pers. ***arana** (cf. **hamarana**, *battle*, YAv. **hamarəna**, Skt. **samarana**), fr. **ar**, *to set in motion* + suffix **(a)ka**.

'Αρνάπης. Anc. Pers. ***arana** (cf. **hamarana**, *battle*, YAv. **hamarəna**, Skt. **samarana**), fr. **ar**, *to set in motion* + YAv. **pā**, *protecting*, *sustaining;* cf. -πης in σατράπης, Anc. Pers. **xšaθʳapāvan**, *satrap*, *kingdom-sustaining.*

'Αροοασπο (coin inscription). Transliteration of YAv. **Aurvataspa**. Av. **aurvant**, *swift*, Skt. **aurvant** (Middle Pers. **arvand**) + Anc. Pers. **aspa** (comp.), *horse*, YAv. **aspa** (New Pers. **asp**), Skt. **açva**; *possessing swift horses.*

'Αρπάτης ('Αρπάτης). Prius may be shortened from YAv. **arəma**, **arma**, *arm* (New Pers. **arm**); posterius Anc. Pers. **pāta**, PPfP. of **pā**, *to protect*, Av. **pā**, Skt. **pā**. The rough breathing was written probably through a supposed connection with Gr. ἅρμα.

'Αρσάκης. Anc. Pers. **Aršaka**: **Arašaka nāma Aθiyābaušnahya** [**puθʳa**], *Arsaces by name*, [*the son*] *of Athiyābaushna* (Seal Inscr. a). Hypc. form based upon Anc. Pers. **aršan** (comp.), *man*, YAv. **aršan**, Gr. ἄρσην + suffix **(a)ka** (Tolman, Lex. and Texts, 67); cf. 'Οάρσης (q. v.).

'Αρσάμας. Anc. Pers. aršan (comp.), *man*, YAv. aršan, Gr. ἄρσην + Anc. Pers. *ama, *might*, YAv. ama (Tolman, Lex. and Texts, 68); *possessing the might of a man.*

'Αρσαμένης. Anc. Pers. aršan (comp.), *man*, *hero*, YAv. aršan, Gr. ἄρσην + Anc. Pers. maniš (comp.), *mind*, Av. manah; *hero-minded;* cf. 'Ιεραμένης (q. v.).

'Αρσάμη. See 'Αρσάμας.

'Αρσάμης. See 'Αρσάμας.

Ἄρσης. Variant of 'Οάρσης (q. v.).

'Αρσίκας. See 'Αρσάκης.

'Αρσίμας. See 'Αρσάμας.

'Αρσίτης. Hypc. form based upon GAv. ərəš, *proper*, *right*, YAv. arš + suffix (i)ta.

'Αρταβαζάνης. Perhaps same as 'Αρτάβαζος (q. v.) with patronymic suffix (a)na.

'Αρτάβαζος. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta + YAv. bāzu, *arm*, Skt. bāhu; *whose arm* (*strength*) *is Arta.*

'Αρταβάνης. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta + YAv. pāna (comp.), *pro-*

tection, fr. Av. pā, *to protect*, Anc. Pers. pā, Skt. pā; *whose protection is Arta.*

'Αρτάβανος. See 'Αρταβάνης.

'Αρταβάριος. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta + Anc. Pers. bara (comp.), fr. bar, *to bear*, *uphold*, Av. bara, Skt. bhara.

'Αρταβάσδης. See 'Αρτάβαζος (ζ=σδ).

'Αρτάβασδος. See 'Αρτάβαζος (ζ=σδ).

'Αρταβάτας. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta + Anc. Pers. pāta, PPfP. of pā, *to protect*, Av. pā, Skt. pā; *protected by Arta.*

'Αρταβάτης. See 'Αρταβάτας.

'Αρτάβης. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta + YAv. pā, *protecting*, *sustaining* (cf. -πης in σατράπης, Anc. Pers. xšaθʳapāvan, *kingdom-sustaining*).

'Αρταβίδης. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta + *vīd, *to know*, *understand*, Av. vid, Skt. vid, vida, *knowing; understanding the divine government of the world* (cf. Skt. vedavid, *understanding the Veda*).

Ἀρταγέρσης. Prius Anc. Pers. arta (comp.), YAv. ərəta, PPfP. of ar, *to fix*, or arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. ṛta; posterius may contain *garša (cf. YAv. gar, *to praise*).

Ἀρταγύρσας. Variant of Ἀρταγέρσης (q. v.).

Ἀρταζώστρη. Prius connected with YAv. ar, *to fix*, *establish*, PPfP. ərəta; the root is in Anc. Pers. arta (comp.), Av. arəta; arta here may have only the participial force, or it may mean *divine government*, "*göttliche Weltordnung*," *Arta;* for posterius Marquart (636, 637) posits *zaoštrī as corresponding to fem. of Anc. Pers. dauštar, *friend*.

Ἀρτακαμᾶ. See Ἀρτακάμας.

Ἀρτακάμας. Prius connected with YAv. ar, *to fix*, *establish*, PPfP. ərəta; the root is in Anc. Pers. arta (comp.), Av. arəta; arta here may have only the participial force, or it may mean *divine government*, "*göttliche Weltordnung*," *Arta;* posterius probably Anc. Pers. kāma, *desire*, Av. kāma, Skt. kāma; cf. Ἀβροκόμας (q. v.).

Ἀρτάμης. Variant of Ἀρτάμνης (q. v.).

Ἀρτάμνης. Variant of Artamenes (Justinus 2, 10). Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. maniš (comp.), *mind*, Av. manah, Skt. manas.

'Αρτάνης. Variant of 'Αρτάμνης (q. v.).

'Αρταξάνης. Anc. Pers. arta (comp.), which here may correspond to YAv. ərəta, PPfP. of ar, *to fix, establish*, or it may have the meaning of *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta + Anc. Pers. zana (comp.), *race*, YAv. zana, Skt. jana.

'Αρτάξας. Variant of 'Αρταξίας (q. v.).

'Αρταξάτας. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta + YAv. xsāta, PPfP. of xsā, *to teach; taught, learned, in regard to the divine government of the world, Arta.*

'Αρταξέρξης. Anc. Pers. Artaxšaθ^{r}a: θātiy Artaxšaθ^{r}ā xšāyaθiya vazarka . . . adam Artaxšaθ^{r}ā xsāyaθiya puθ^{r}a, *says Artaxerxes the great king . . . I* (*am*) *the son of Artaxerxes the king* (Art. Pers. a. 8-13). Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta + Anc. Pers. xšaθ^{r}a, *kingdom*, Av. xšaθra (New Pers. šahr), Skt. kṣatra (cf. Tolman, Lex. and Texts, 66); *possessing his kingdom through Arta.*

'Αρτάξης. Variant of 'Αρταξίας (q. v.).

'Αρταξίας. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta + Anc. Pers. xšaya (comp.; cf.

xšayāršān = Ξέρξης), *king*, Av. xšaya, Skt. kṣaya; *king through Arta.*

Ἀρτάοζος. Variant of Ἀρτάβαζος (q. v.).

Ἀρταουάσδης. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. ṛta + YAv. vazdah (comp.), *permanence*, *perpetuity; possessing perpetuity from Arta.* Cf. YAv. Ašavazdah.

Ἀρτάπαζος. Variant of Ἀρτάβαζος (q. v.).

Ἀρταπάνης. Variant of Ἀρταβάνης (q. v.).

Ἀρταπάτας. See Ἀρταβάτας.

Ἀρταπάτης. See Ἀρταβάτας.

Ἀρτάπης. See Ἀρτάβης.

Ἀρτάριος. Perhaps from Ἀρταβάριος (q. v.); cf. Justi, NB. 32, 37.

Ἀρτασούρας. Variant of Ἀρτασύρας (q. v.).

Ἀρτασύρας. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. θūra (comp.), *strong*, *powerful*, Av. sūra, Skt. çūra; *powerful through Arta.*

Ἀρταΰκτης. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av.

aša), Av. arəta, Skt. r̥ta + Av. uxδa (fr. vac, *to speak*, Skt. vac), *that which is spoken*, *the word* (*of the gods*), *oracle.*

'Ἀρταΰντη. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša). Av. arəta, Skt. r̥ta + Av. vanta, *praise.*

'Ἀρταΰντης. See 'Ἀρταΰντη.

'Ἀρταφέρνης. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta + Anc. Pers. farnah (comp.), *glory*, *fortune*, YAv. x^varənah; cf. Μιτραφέρνης (q. v.) and 'Ὀροφέρνης (q. v.).

'Ἀρταφρένης. Variant of 'Ἀρταφέρνης (q. v.).

'Ἀρταχαίης. Prius Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta; acc. to Justi, NB. 34, posterius is Av. haya, *quality*, *characteristic* (New Pers. xīm).

'Ἀρτεμβάρης. Anc. Pers. arta (comp.; acc. case), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta + Anc. Pers. bara (comp.), fr. bar, *to bear*, *uphold*, Skt. bhara; cf. 'Ἀρταβάριος (q. v.). Cf. Bthl., Zum Wb. 54.

'Ἀρτιβαρξάνης. YAv. arəti (same as Av. aši, Bthl., Wb. 192), *reward*, also personified as the goddess who rewards piety with prosperity, *Arti* + Anc.

Pers. vardana, *town*, GAv. vərəzəna, YAv. varəzāna, *community*, *society* (New Pers. barzan).

᾽Αρτιβόλης. YAv. arəti (same as Av. aši, Bthl. Wb. 192), *reward*, also personified as the goddess who rewards piety with prosperity, *Arti;* posterius doubtful.

᾽Αρτίμας. YAv. arəti (same as Av. aši, Bthl., Wb. 192), *reward*, also personified as the goddess who rewards piety with prosperity, *Arti;* posterius perhaps connected with YAv. mazah, *greatness*, *abundance*.

᾽Αρτοβαζάνης. Variant of ᾽Αρταβαζάνης (q. v.).

᾽Αρτόμας. Perhaps a variant of ᾽Αρτούχας (q. v.); cf. Justi, NB. 40.

᾽Αρτόντης. Perhaps of same origin as ᾽Αρταΰντη (q. v.).

᾽Αρτοξάρης. Variant of ᾽Αρταξέρξης (q. v.).

᾽Αρτοξέρξης. Variant of ᾽Αρταξέρξης (q. v.).

᾽Αρτόστης. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta + Av. uštā, *according to one's wish*, loc. of ušti, often used substantively in the sense of *welfare*, *good fortune; whose welfare is from Arta.*

᾽Αρτούχας. Prius may be connected with Anc.

Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta; but arta here may have only the participial force of YAv. ərəta, PPfP. of ar, *to fix*, *establish;* posterius with Anc. Pers. va(h)u (comp.), *good* (cf. Vaumisa, Dārayavau), Av. vaṅhu.

'Αρτόχμης. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta + Av. vahma, *supplicant; prayer*, *praise;* cf. Justi. NB. 516.

'Αρτύβιος. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta; posterius may be connected with Av. vaf (pres. ufya), *to sing of*, *to praise in song;* cf. Justi, NB. 514.

'Αρτύντης. Variant of 'Αρταΰντης (q. v.).

'Αρτυστώνη. Anc. Pers. arta (comp.), *divine government*, "*göttliche Weltordnung*," *Arta* (cf. Av. aša), Av. arəta, Skt. r̥ta; posterius perhaps Av. uštana, uštāna, *life*.

'Αρτύφιος. Variant of 'Αρτύβιος (q. v.).

'Αρτώνη. See Ἄρτωνις.

Ἄρτωνις. Anc. Pers. *artaunī, *belonging to*, *adherent of*, *Arta*, Av. ašaonī, fem. of ašăvan.

'Αρυάνδης. Perhaps of same origin as 'Ορόντας (q. v.).

'Ἀσιαδάτας. Variant of 'Ἀσιδάτης (q. v.).

'Ἀσιδάτης. Anc. Pers. āθ^ri (comp.), *fire* (cf. āθ^riyādiya, Tolman, Lex. and Texts, 62), Av. ātar (New Pers. āδar) + Anc. Pers. dāta, PPfP. of dā (I. E. *dhē), *to create* or dā (I. E. *dō), *to give; Fire-given*, *Fire-created.*

'Ἀσπαδάτης. Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. açva + Av. dātar (nom. dātā), *giver*, Skt. dātar; *giver of horses.*

'Ἀσπαθίνης. Anc. Pers. Aspacanah (Dar. NRd. 1). Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. açva + Anc. Pers. canah (comp.), *desire*, YAv. cinah (comp.), Skt. canas; *having a desire for horses;* cf. Tolman, Lex. and Texts, 71.

Ἄσπακος. Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. açva + suffix (a)ka; hypc. form derived from a double-stem name containing aspa (cf. 'Ἀσπαδάτης and others).

'Ἀσπαμίτρης. Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. açva + Anc. Pers. Miθra, the god *Mithra*, represented in the Avesta as being drawn across the heavens by four white steeds, Av. Miθra, Skt. mitra.

'Ἀσπίσας. Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. açva + Av. isa (comp.), *desiring*, or Av. iš, *desire; desiring* or *having a desire for horses.*

'Ἀστάσπης. YAv. ašta, *eight*, Skt. aṣṭa + Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. açva; *having eight horses;* cf. YAv. Ašta-aurvant, *having eight runners.*

*Ἄστης. Hypc. form based upon YAv. ašta, *eight* (cf. 'Ἀστάσπης (q. v.); cf. also YAv. ašta, *messenger.*

'Ἀτόσσα. YAv. Hutaosā, Anc. Pers. u *good*, Av. hu, Skt. su; for posterius Bartholomæ, Wb. 1822, posits *taosa, *thigh*, Middle Pers. hutōs, O. H. G. dioh; cf. in meaning Skt. vāmoru, Gr. καλλίπυγος.

'Ἀτραδάτης. YAv. ātərə-dāta, atrə-dāta, Anc. Pers. āθʳi (comp.), *fire*, Av. ātar, ātərə + Anc. Pers. dāta, PPfP. of dā (I. E. *dhē), *to create*, or dā (I. E. *dō), *to give; Fire-created* or *Fire-given;* cf. 'Ἀσιδάτης (q. v.).

'Ἀτροπάτης. YAv. Atərəpāta, Anc. Pers. āθʳi (comp.), *fire*, Av. ātar, ātərə + Anc. Pers. pāta, PPfP. of pā, *to protect*, Av. pā, Skt. pā; *Fire-protected.*

Αὐραδάτης. See 'Ἀβραδάτας.

Αὐρομασδης. See 'Ὠρομάζης.

Αὐτοβάρης. Anc. Pers. *auta, *understanding* (cf. YAv. aot, *to understand*) + Anc. Pers. bara (comp.), fr. bar, *to bear*, Av. bara, Skt. bhara.

Αὐτοβοισάκης. Anc. Pers. *auta, *understanding* (cf. YAv. aot, *to understand*); according to Justi,

NB. 52, posterius may be connected with Armen. **boys**, *to plant*, from which come **būsak, būsanil.**

Αὐτοφραδάτης. Anc. Pers. ***auta**, *understanding* (cf. YAv. **aot**, *to understand*) + YAv. **fra-dāta** or **-δāta**, PPfP. of **dā** (I. E. ***dhē**), *to make*, or **dā** (I. E. ***dō**), *to give*, with prefix **fra**, *forth; set forward, advanced; preëminent in understanding.*

Ἀχαιμένης. Anc. Pers. **Haxāmaniš: Cišpaiš pitā Haxāmaniš** (Bh. 1, 5, 6), *the father of Teispes* (*is*) *Achæmenes*, Anc. Pers. ***haxā** (nom. sing. in composition; cf Tolman, Lex. and Texts, 131), *friend*, YAv. **haxi**, Skt. **sakhi** + Anc. Pers. **maniš** (comp.), *mind* (cf. Av. **manah**); *friendly-minded.*

Ἀχαιμενίδης. Patronymic form of Ἀχαιμένης (q. v.), the Greek patronymic being used to express the Anc. Pers. proper adj. **Haxāmanišiya (Haxāmaniš** + suffix **(a)iya)**, *of the race of Achæmenes, Achæmenidan.*

B

Βαγαδάτης. Anc. Pers. **baga**, *god*, YAv. **baγa** (Middle Pers. **baγ**) + Anc. Pers. **dāta**, PPfP. of **dā** (I. E. ***dhē**), *to create*, or **dā** (I. E. ***dō**), *to give; god-created, god-given* (cf. in meaning Gr. Θεόδωρος).

Βάγαζος. Probably a corruption of Μεγάβαζος (q. v.) or Μεγάβυζος (q. v.).

Βαγάθωος. Perhaps a corruption of **Bagadāta** (see Βαγαδάτης). Justi, NB. 68, suggests that θω = **thā** < **dāta.**

Βαγαῖος. Anc. Pers. baga, *god*, YAv. baγa (Middle Pers. baγ) + suffix (a)iya; hypc. form of perhaps Βαγαπάτης (q. v.).

Βαγαπαῖος. Hypc. form of Βαγαπάτης (q. v.); first letter of posterius is retained and suffix (a)iya added.

Βαγαπάτης. Anc. Pers. baga, *god*, YAv. baγa (Middle Pers. baγ) + Anc. Pers. pāta, PPfP. of pā, *to protect*, Av. pā, Skt. pā; *god-protected.*

Βαγασάκης. Anc. Pers. baga, *god*, YAv. baγa (Middle Pers. baγ); posterius may be YAv. saoka, *favor*, *advantage;* Justi, NB. 509, posits Anc. Pers. *sāka, Skt. çāka, *strength.*

Βαγόραζος. Anc. Pers. baga, *god*, YAv. baγa (Middle Pers. baγ) + Av. rāzar, *command*, *order.*

Βαγωδάραν (acc.). Shortened from Βαγωδαρανᾶν (q. v.).

Βαγωδαρανᾶν (acc.). Anc. Pers. baga, *god*, YAv. baγa (Middle Pers. baγ) + YAv. darəna, *fortress*, Skt. dharaṇa; *having the gods as his fortress.*

Βάδρης. Justi, NB. 56, posits Av. *baδra, "*glücklich*," "*Glück*," New Pers. bahr, Skt. bhadra; hypc. form.

Βαζάκης (ὁ θαυμαστός). Hypc. form of perhaps Ἀρτάβαζος (q. v.) with suffix (a)ka.

Βαζάνης. Hypc. form of perhaps Ἀρταβαζάνης (q. v.).

Βαζαφαρμάνης. Variant of Βαρζαφάρνης (q. v.).

Βαρζαέντης. YAv. Bərəzavant, YAv. barəz, bərəz, *high* + suffix vant; cf. Bthl. Wb. 960.

Βαρζάνης. Hypc. form based upon Anc. Pers. vardana, *town*, GAv. vərəzəna, YAv. varəzāna (New Pers. barzan), *community*, *society;* perhaps from Ἀριοβαρζάνης (q. v.).

Βαρζαφάρνης. YAv. barəz, bərəz (comp.), *high* + Anc. Pers. farnah (comp.), *glory*, *renown*, YAv. x^varənah; *having high renown.*

Βάρης. Perhaps variant of Βάδρης (q. v.).

Βαρνάβαζος. Variant of Φαρνάβαζος (q. v.).

Βαρσαέντης. See Βαρζαέντης.

Βαρσίνη. Justi, NB. 64, posits Av. *varesaęna, fr. YAv. varəsa, *hair* + suffix aęna; "*die Gelockte;*" perhaps a hypc. form based upon varəsa + suffix (i)na.

Βασσάκης. Variant of Βαγασακης (q. v.).

Βήλουρος. According to Pott, ZDMG. 13,384, connected with New Pers. belūr, *beryl.*

Βισθάνης. See Ὑστάνης.

Βόγης. Hypc. form based upon Av. bŭj, *release, deliverance*, fr. YAv. buj, *to release, save* + suffix a.

Βόξος. Perhaps hypc. form of Bagabuxša (see Μεγάβυζος).

Βουβάκης. Anc. Pers. *bū, *earth, land* (cf. Anc. Pers. būmī, *earth*, Skt. bhūmi), Skt. bhū + GAv. baga, *allotment*, Skt. bhaga; *possessing an allotment of land;* cf. Skt. bhūbhāga, *spot of earth*, and Βουβάρης (q. v.).

Βουβάρης. Anc. Pers. *bū, *earth, land* (cf. Anc. Pers. būmī, *earth*, Skt. bhūmi), Skt. bhū + Anc. Pers. bara (comp.), *bearing, possessing*, YAv. bara, Skt. bhara; *possessing land;* cf. Skt. bhūbhr̥t and Βουβάκης (q. v.).

Βουγαῖος. Hypc. form based upon Av. bŭj, *release, deliverance*, fr. YAv. buj, *to release, save* + suffix (a)iya; cf. Βόγης (q. v.).

Βουπάρης. Variant of Βουβάρης (q. v.).

Βράζας. Incorrect reading for Βαρζαένης (q. v.).

Γ

Γωβρίας. See Γωβρύας.

Γωβρύας. Anc. Pers. Gaubruva: Gaubruva Pātišuvariš Dārayavahauš xšāyaθiyahyā arštibara, *Gobryas, a Patischorian, spearbearer of Darius the king* (Dar. NRc.). According to Justi, IF. 17, Anz. 111, *gau, *cattle* + *baruva, Skt. bharu, *lord; lord of cattle.*

Δ

Δαδοῦχος. Cf. Anc. Pers. [**Dātu**]**hya**, Bh. 4, 85 (cf. Tolman, Lex. and Texts, 98). The supplement [**datu-**] is uncertain. The Babylonian gives **za-'-tu-'-a.** Bartholomæ, Wb. 731, reads **Dāduhya** and suggests a possible connection with Ar. ***d(h)uns**, *to pant*, *blow*, with intensive reduplication.

Δαϊφάρνης. YAv. **dāhi** (comp.), *creation* + Anc. Pers. **farnah** (comp.), *glory*, YAv. **x^varənah.**

Δαϊφέρνης. See Δαϊφάρνης.

Δαμασπία. Fem. formation from YAv. **Jāmāspa.** The prius ***jāma** is connected by Justi, NB. 109, with Skt. **janman**, *birth*, *production*, giving it the meaning of *race;* posterius is Anc. Pers. **aspa** (comp.), *horse*, YAv. **aspa**, Skt. **açva.**

Δαμάτας. By metathesis from Δατάμας (q. v.).

Δαοῦχος. See Δαδοῦχος.

Δαρειαία. See Δαρεῖος.

Δαρειαίας. See Δαρεῖος.

Δαρειαῖος. See Δαρεῖος.

Δαρεῖος. Anc. Pers. **Dārayavau: adam Dārayavauš xšāyaθiya vazarka**, *I* (*am*) *Darius the great king* (Bh. 1, 1). Anc. Pers. **dāraya(t)**, PPA. of **dar**, *to hold*, *possess*, Av. **dar**, Skt. **dhr̥** + Anc. Pers. **va(h)u** (comp.), *good* (cf. Vaumisa), Av. **vañhu**, Skt. **vasu.**

Δαριήκης. Hypc. form of Δαρεῖος (q. v.) with suffix (a)ka.

Δατάμας. See Δατάμης.

Δατάμης. Perhaps hypc. form of a full name composed of Anc. Pers. **dāta**, *law* + a word beginning with **m**, perhaps **Miθra** (cf. Justi, NB. 81).

Δαταφέρνης. Prius either Anc. Pers. **dāta**, PPfP. of **dā** (I. E. ***dō**), *to give*, Av. **dā**, or Anc. Pers. **dāta**, *law*, fr. **dā** (I. E. ***dhē**), *to create*, Av. **dā**; posterius Anc. Pers. **farnah** (comp.), *glory*, *fortune*, YAv. **x^varənah**.

Δαυρίσης. Prius perhaps YAv. **davi** (comp.), *deceit;* posterius may be connected with YAv. **riš** (pres. **irišya**), *to harm*, *injure;* cf. Justi, NB. 82, 508.

Δηϊόκης. Perhaps hypc. form of Anc. Pers. ***dahyāupati**, *governor of a province*, Av. **daiṅhupaiti** with suffix (a)ka (cf. Justi, NB. 76).

Δοτάμας. See Δατάμης.

Δῶτος. Doubtless hypc. form of a name containing Anc. Pers. **dāta**, as PPfP. of **dā** (I. E. ***dhē**), *to create*, or **dā** (I. E. ***dō**), *to give*, or with the meaning *law*.

E

'Εξάθρης. See 'Οξάθρης.

'Εξαόρτης. Origin uncertain; cf. 'Οξάθρης (q. v.) and Ζωροάστρης (q. v.).

Εὐφράτας. It would seem that ευ represents here the Anc. Pers. u, *well*, Av. hu, Skt. su; posterius is connected by Justi, IF. 17, Anz. 116, with *frāta, *fire* (Armen. hrat; *unto whom the fire is gracious*. Bartholomæ, Wb. 1830, however, regards the posterius as a loan word.

Z

Ζαμάσφης. From YAv. Jāmāspa (q. v. under Δαμασπία).

Ζάμης. Probably hypc. form from YAv. Jāmāspa (q. v. under Δαμασπία); cf. Ζαμάσφης (q. v.).

Ζαριάδρης. YAv. Zairivairi, fr. YAv. zairi, *yellow*, *gilt* + YAv. vairi, (comp.), *breastplate; having a gilt breastplate.*

Ζωροάστρης. Greek name of the Avestan Zaraθuštra, fr. *zarant, *old*, Skt. jarant + Av. uštra, *camel; whose camels are old* (Bthl., Wb. 1676); but Justi, NB. 381, considers the Greek form Ζωροάστρης to be from YAv. zāvar, *power* + YAv. yaštar, *worshiper*, *sacrificer;* cf. also Pott, ZDMG. 13, 425, and Rapp, *ibid.* 19, 34. Ascoli, Beiträge z. vgl. Spr. 5, 210.

H

Ἧλικος. May be hypc. form based upon YAv. harəka, *rejected;* probably influenced by Gr. ἡλικία.

Ἡρώδης. See Ὑρώδης.

I

Ἰδέρνης. See Ὑδάρνης.

Ἰεραμένης. Prius perhaps Av. **vīra**, *man*, *hero*, Skt. **vīra**, influenced by Gr. ἱερός; posterius Anc. Pers. **maniš** (comp.), *mind*, Av. **manah**; *having a hero-mind;* cf. in meaning Ἀρσαμένης (q. v.).

Ἰζαβάτης. See Ἰξαβάτης.

Ἰθαμίτρης. May be from Anc. Pers. **viθ**, *royal race*, Av. **vīs**, Skt. **viç** + Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra**, Skt. **mitra**; inverted compound; cf. Ἀσπαμίτρης (q. v.).

Ἰμαῖος. Hypc. form based upon Av. **Yima**, Skt. **Yama**, New Pers. **Jam(šēt)**, **Jamshid**—*i. e.*, **Yimō xšaētō**, *Yima the glorious* + suffix **(a)iya**; cf. Y. 9. 4.

Ἰνταφέρνης. Anc. Pers. **Viⁿdafarnah**: **Viⁿdafar[nā] nāma Pā[rsa] manā baⁿdaka avamšām maθištam akunavam**, *Intaphernes by name, a Persian, my subject, him I made chief of them* (Bh. 3, 84, 85). Anc. Pers. ***viⁿda(t)**, PPA. of ***vid**, *to find*, Av. **vid**, Skt. **vid** + Anc. Pers. **farnah** (comp.), *glory*, *fortune*, YAv. **xᵛarənah**; cf. Tolman, Lex. and Texts, 126.

Ἰξαβάτης. Av. **aēša**, *powerful*, fr. **is**, *to be master over*, + Av. **paiti**, *lord*, *ruler* (New Pers. **bad**), Skt. **pati**. Marquart reads **Izadbates**, Av. **yazata**, *worshipful*, *god* (Middle Pers. **yazat**, New Pers. **īzad**) + Anc. Pers. **pāta**, PPfP. of **pā**, *to protect*, Av. **pā**, Skt. **pā**.

Ἰξαλβάτης. Corruption of Ἰξαβάτης (q. v.).

Ἰσδεγέρδης. See Ἰσδιγέρδης.

Ἰσδηγέρδης. See Ἰσδιγέρδης.

Ἰσδιγέρδης. Av. yazata (PPfP. of yaz, *to worship*, Anc. Pers. yad, Skt. yaj), *worshipful*, *god* (Middle Pers. yazat, New Pers. īzad) + Anc. Pers. karta, PPfP. of kar, *to make*, Av. kar, Skt. kṛ. Cf. Izdgerd, Yazdkart.

Ἰσογαῖος. Corruption of Σόγδιος, the I being from the preceding ΔΗΜΩΙ and Α for Δ, acc. to Justi, NB. 305.

Ἱστάνης. Variant of Ὑστάνης (q. v.).

K

Καμβύσης. Anc. Pers. Kaⁿbūjiya: Kaⁿbūjiya nāma Kūrauš puθʳa amāxam taumāyā, *Cambyses by name, the son of Cyrus, (was) of our family* (Bh. 1, 28). Bartholomæ, Wb. 436, suggests *kaⁿbū + jiyā (cf. YAv. jyā, *sinew*), "*mit Sehnen aus -?-*"; cf. Foy, KZ. 35, 62 and Justi, NB. 490.

Καρτώμης. Prius perhaps Anc. Pers. kārā, *the people, army;* posterius may be either Anc. Pers. taumā, *family*, in which case the compound would mean *possessing a family of the army—i. e., belonging to the warrior-class* (cf. Pott, ZDMG. 13, 443), or Anc. Pers. tauman, *power, might* (cf. Bthl., Wb. 623; Tolman, Lex. and Texts, 91).

Κομάτης. Anc. Pers. Gaumāta: pa[sāva] I martiya maguš āha Gaumāta nāma, *afterwards there was one man, a Magian, Gaumāta by name* (Bh. 1, 36). Av. gau (in comp. gao, Anc. Pers. *gau), *cow*, also products of cattle, such as *flesh*, *milk* (mixed with haoma in sacrifices), Skt. go; posterius perhaps māta, PPfP. of Anc. Pers. mā, *to measure*, Av. mā, Skt. mā; here perhaps with the sense of ā-māta, *proved skillful* or *capable in;* as applied to Magian or priest the meaning of the compound would be: *measured*, *proved* or *tested*, *in the use of cattle or their products in the sacrifices.* Against this view see Bthl., Wb. 484.

Κρανάσπης. For prius Justi, NB. 499, posits Anc. Pers. *krāna, from New Pers. kurān, "*gelbbraun*"*;* posterius Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. açva.

Κυαξάρης. Uvaxštra, Bh. 2, 15; 4, 19. Anc. Pers. u, *good*, Av. hu, Skt. su + *vaxštra, fr. Av. vaxš, *to grow*, Skt. vakṣ (cf. Tolman, Lex. and Texts, 77).

Κῦρος. Etymology and meaning doubtful, probably non-Iranian name. The Persians are said to have connected the meaning with "sun" (Justi, NB. 167). According to Strabo 729, the original name before the assumption of that of the river Cyrus was Agradates. If Γ is to be read, we might compare YAv. aγra, *highest*, not *country*(*-given*), as Sayce Hdt. 69; if T, we have Atradates, the reputed father of Cyrus (Ctesias in Nicol. Damasc., Müller, Fragm. III, 398), Av. ātar (Middle Pers. ātur, New Pers. ādar), *fire.* The posterius in both cases is dāta, PPfP. of Anc. Pers. dā

(I. E. *dhē), *to create*, Av. dā, or Anc. Pers. dā (I. E. *dō), *to give*, Av. dā.

Λ

Λίαιος. Justi, NB. 183, connects with Av. srīra, *beautiful*.

Λυθίμνας. Perhaps hypc. form connected with YAv. uruθman, *growth*, fr. YAv. raod, *to grow* (cf. Justi, NB. 183).

M

Μαγαδάτης. Variant of Βαγαδάτης (q. v.).

Μαγαῖος. Variant of Βαγαῖος (q. v.).

Μαδάτας. Anc. Pers. māh, *month*, Av. māh, *moon-god*, *Māh* (New Pers. māh), Skt. mās + dāta, PPfP. of Anc. Pers. dā (I. E. *dhē), *to create*, Av. dā, or Anc. Pers. dā (I. E. *dō), *to give*, Av. dā; *Māh-created* or *Māh-given*.

Μαδέτης. Variant of Μαδάτας (q. v.).

Μάδρης. See Βάδρης.

Μαζαία. See Μαζαῖος.

Μαζαῖος. Anc. Pers. mazdāh (in Auramazdāh, see Ὠρομάζης), Av. mazdāh, *mindful*, *knowing all* (cf. Av. mazdā, *to hold in mind*, *remember*) + suffix (a)iya; hypc. form perhaps of *Mazda-dāta (see dāta in Βα-

γαδάτης) or Mazda-pāta (see pāta in Βαγαπάτης); cf. Βαγαῖος (q. v.).

Μαζάκης. Hypc. form based upon Anc. Pers. mazdāh (in Auramazdāh, see Ὠρομάζης), Av. mazdāh, *mindful*, *knowing all* (cf. Av. mazdā, *to hold in mind*, *remember*) + suffix (a)ka; cf. Μαζαῖος (q. v.).

Μαζάρης. Hypc. form based upon Anc. Pers. mazdāh (in Auramazdāh, see Ὠρομάζης), Av. mazdah, *mindful*, *knowing all* (cf. Av. mazdā, *to hold in mind*, *remember*) + suffix (a)ra; cf. Μαζαῖος (q. v.).

Μάζαρος See Μαζάρης.

Μαζήνης. Hypc. form based upon Anc. Pers. mazdāh (in Auramazdāh, see Ὠρομάζης), Av. mazdāh, *mindful*, *knowing all* (cf. Av. mazdā, *to hold in mind*, *remember*) + suffix (a)na; cf. Μαζαῖος (q. v.).

Μάης. Hypc. form based upon Anc. Pers. māh, *month*, Av. māh, *moon*, *moon-god*, *Māh* (New Pers. māh), Skt. mās, perhaps with suffix a.

Μαιβουζάνης. Anc. Pers. māh, *month*, Av. māh, *moon*, *moon-god*, *Māh*, Skt. mās + YAv. būjyāna, participial adj. fr. buj, *to release*, *save; having release*, *salvation through Māh;* cf. Μιθροβουζάνης (q. v.).

Μαιδάτας. Variant of Μαδάτας (q. v.).

Μαΐφαρνος. Anc. Pers. māh, *month*, Av. māh, *moon*, *moon-god*, *Māh*, Skt. mās + Anc. Pers. farnah (comp.), *glory*, *fortune*, YAv. x^{v}arənah; *having the*

glory of the moon or *having his glory, fortune from Māh.*

Μαιφάτης. Anc. Pers. māh, *month*, Av. māh, *moon, moon-god, Māh*, Skt. mās + pāta, PPfP. of Anc. Pers. pā, *to protect*, Av. pā, Skt. pā; *Māh-protected.*

Μάνδρης. Perhaps corrupt reading for Βάδρης (q. v.).

Μάραφις. See Μάρφιος.

Μαρδόνιος. Anc. Pers. **Marduniya** (Bh. 4, 84). According to Justi, NB. 195, derived from ***mardvan**, *mercy*, Av. ***merezvan**, with suffix **ya** to the weak form **mardun**; but Bartholomæ, Wb. 1151, connects with ***marduna**, "*Winzer*," comparing New Pers. **mul**, *wine*, Skt. mṛdvīkā, *vine;* cf. also ZDMG. 54, 359.

Μαρδόντης. Anc. Pers. ***Bardavant**, YAv. **Bərəzavant** (cf. Anc. Pers. **vardana** = GAv. **vərəzəna**, YAv. **varəzāna**). Anc. Pers. ***bard**, *high*, YAv. **barez**, **bərəz** + suffix **vant**; cf. Βαρζαέντης (q. v.).

Μάρδος. Anc. Pers. **Bardiya**: **avahyā Kaⁿbūjiyahyā brāt[ā Bardi]ya nāma āha**, *of this Cambyses there was a brother Bardiya* (the Σμέρδις of Hdt.) *by name* (Bh. 1, 29, 30). Anc. Pers. ***bard**, *high*, YAv. **barəz**, **bərəz** + suffix **(a)iya**; cf. Tolman, Lex. and Texts, 114. Cf. the full names 'Αριόμαρδος and Σμερδομένης.

Μάρδων. May be variant of Μαρδόνιος (q. v.).

Μάρφιος. Perhaps same as the proper adj. Μαρά-φιος (cf. Μαράφιοι, Hdt. 1, 125 and Μαράφιον, Hdt. 4. 167), *Maraphian;* cf. Keiper, 89.

Μασαβάτης. Prius perhaps YAv. mazan, *greatness;* posterius Anc. Pers. pāta, PPfP. of pā, *to protect*, Av. pā, Skt. pā.

Μασίστης. Hypc. form based upon Anc. Pers. maθišta, *greatest*, YAv. masišta.

Μασίστιος. Hypc. form based upon Anc. Pers. maθišta, *greatest*, YAv. masišta + suffix (a)iya.

Μασίστρης. Hypc. form based upon Anc. Pers. maθišta, *greatest*, YAv. masišta + suffix (a)ra.

Μασκάμης. Perhaps YAv. mas, *great* + Anc. Pers. kāma, *desire*, Av. kāma.

Ματάκης. Anc. Pers. māta, PPfP. of mā, *to measure*, Av. mā, Skt. mā + suffix (a)ka; hypc. form perhaps of Κομάτης (q. v.).

Μεγαβάζης. See Μεγάβαζος.

Μεγάβαζος. Anc. Pers. baga, *god*, YAv. baγa (Middle Pers. baγ) + YAv. bāzu (New Pers. bāzū), *arm*, Skt. bāhu; *having God as his arm* (*strength*).

Μεγαβάρης. Anc. Pers. baga, *god*, YAv. baγa (Middle Pers. baγ) + Anc. Pers. bara (comp.), fr. bar, *to bear*, YAv. bara, Skt. bhara; *god-bearing*, *god-sup-*

porting, or *god-supported* (cf. Anc. Pers. **asabāri**, *mounted on horses*).

Μεγαβάτης. See Βαγαπάτης.

Μεγαβέρνης. See Μεγαφέρνης.

Μεγάβυζος. Anc. Pers. **Bagabuxša; Ba[gab]uxša nāma [Dātu]hyahyā puθ^ra Pārsa**, *Megabyzus by name, the son of Dātuhya, a Persian* (Bh. 4, 85). Anc. Pers. **baga**, *god*, YAv. **baγa** (Middle Pers. **baγ**) + ***buxša**, fr. ***buj**, YAv. **buj** (Middle Pers. **bōxtan**), *to free* (Tolman, Lex. and Texts, 113).

Μεγαδάτης. Variant of Βαγαδάτης (q. v.).

Μεγαδόστης. Anc. Pers. **baga**, *god*, YAv. **baγa** (Middle Pers. **baγ**) + Anc. Pers. ***dušta**, PPfP. of ***duš**, *to take pleasure in, love*, Av. **zuš**; *beloved of God* (cf. in meaning Gr. Θεόφιλος).

Μεγάπανος. Anc. Pers. **baga**, *god*, YAv. **baγa** (Middle Pers. **baγ**) + YAv. **pāna**, *protection*, Skt. **pāna**; *having God as his protection.*

Μεγασίδρας. Anc. Pers. **baga**, *god*, YAv. **baγa** (Middle Pers. **baγ**) + Anc. Pers. **ciθ^ra**, *race, lineage*, Av. **ciθra** (New Pers. **cihr**), Skt. **citra**; *having his lineage from the gods* (cf. in meaning Gr. Θεογένης).

Μεγαφέρνης. Anc. Pers. **baga**, *god*, YAv. **baγa** (Middle Pers. **baγ**) + Anc. Pers. **farnah** (comp.), *glory, fortune*, YAv. **x^varənah**.

Μενίσκος. Hypc. form based upon Anc. Pers. maniš (comp.), *mind*, Av. manah + suffix (a)ka.

Μενοστάνης. Perhaps Anc. Pers. maniš (comp.), *mind*, *realm of the intellect*, Av. manah, Skt. manas + Anc. Pers. stāna, *place*, Skt. sthāna.

Μέρδις. See Μάρδος.

Μῆδος. Anc. Pers. Māda, *Median*.

Μηθραφέρνης. See Μιτραφέρνης.

Μητρώστης. Anc. Pers. Miθra, the god *Mithra*, Av. Miθra (New Pers. Mihr), Skt. mitra + Av. vahišta, *best*, superl. of vaṅhu, Anc. Pers. va(h)u (comp.), Skt. vasu; cf. Justi, NB. 216.

Μίθαρος. Hypc. form based upon Anc. Pers. Miθra, the god *Mithra*, Av. Miθra (New Pers. Mihr), Skt. mitra; cf. Μιθραδάτης (q. v.).

Μιθραδάτης. Anc. Pers. Miθra, the god *Mithra*, Av. Miθra (New Pers. Mihr), Skt. mitra + Anc. Pers. dāta, PPfP. of dā (I. E. *dhē), *to create*, Av. dā, Skt. dā, or dā (I. E. *dō), *to give*, Av. dā, Skt. dā; *Mithra-created* or *Mithra-given*.

Μιθραῖος. Anc. Pers. Miθra, the god *Mithra*, Av. Miθra (New Pers. Mihr), Skt. mitra + suffix (a)iya; hypc. form perhaps of Μιθραδάτης (q. v.) or of a similar compound with Miθra.

Μιθράνης. Anc. Pers. Miθra, the god *Mithra*, Av.

Miθra (New Pers. **Mihr**), Skt. **mitra** + **suffix (a)na**; hypc. form of a double-stem name containing **Miθra** (cf. Μιθραδάτης).

Μιθραξίδης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra**; posterius probably shortened from Anc. Pers. **xšaya** (comp.), *king*, Av. **xšaya**, Skt. **kṣaya**, or Anc. Pers. **xšaθ^{r}a**, *kingdom*, Av. **xšaθra**, Skt. **kṣatra**, with a Greek patronymic ending attached; cf. Justi, NB. 216.

Μίθρας. Hypc. form based upon Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra**, (New Pers. **Mihr**), Skt. **mitra**; cf. Μιθραῖος (q. v.).

Μιθρατώχμης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra** + Anc. Pers. **taumā**, YAv. **taoxman**, *seed*, *germ*, Skt. **tokman**; *of the seed of Mithra*. For the relation of Anc. Pers. **taumā** to YAv. **taoxman**, see Tolman, Lex. and Texts, 91.

Μιθραύστης. See Μητρώστης.

Μιθρήνης. See Μιθράνης.

Μιθριδάτης. See Μιθραδάτης.

Μιθριδᾶτις. Feminine of Μιθριδάτης (q. v.).

Μιθρίνης. See Μιθρήνης.

Μιθροάξης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra** + YAv. **vaxša**, *word*, or YAv. **vaxša**, *growth*.

Μιθροβαῖος. Hypc. form of ***Miθrapāta** (see Μιτροβάτης); cf. Βαγαπαῖος (q. v.) fr. Βαγαπάτης.

Μιθροβαρζάνης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra** + Anc. Pers. **vardana**, *town*, GAv. **vərəzə̄na**, YAv. **varəzāna** (New Pers. **barzan**), *community*, *society;* cf. Ἀρτιβαρξάνης (q. v.).

Μιθροβουζάνης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra** + YAv. **būjyāna**, participial adj. fr. **buj**, *to release*, *save; having release*, *salvation through Mithra;* cf. Μαιβουζάνης (q. v.).

Μιθροδαῖος. Hypc. form of ***Miθradāta** (see Μιθραδάτης); cf. Μιθροβαῖος (q. v.) from ***Miθrapāta**.

Μιθροπαύστης. See Μιθρωπάστης.

Μιθρωπάστης. Anc. Pers. **Miθra**, the god *Mithra*. Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra**; posterius may be Anc. Pers. **upastā**, *aid*, *help*, YAv. **upastā**; *whose help is Mithra.*

Μίτρα. See Μίθρας.

Μιτραγάθης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra**; Justi, NB. 213, connects posterius with YAv. **gāθā**, *hymn*, Skt. **gāthā**; *he who sings Mithra-hymns.*

Μιτραδάτης. See Μιθραδάτης.

Μιτραῖος. See Μιθραῖος.

Μιτράνης. See Μιθράνης.

Μιτραφέρνης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra** + Anc. Pers. **farnah** (comp.), *glory*, *fortune*, YAv. **xᵛarənah**.

Μιτροβάτης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra** + Anc. Pers. **pāta**, PPfP. of **pā**, *to protect*, Av. **pā**, Skt. **pā**; *protected by Mithra.*

Μοαφέρνης. Prius evidently Μαύς, a Saka-king, 130-110 B. C.; in the Indian inscriptions called **Moa** (cf. Justi, NB. 200); posterius Anc. Pers. **farnah** (comp.), *glory*, YAv. **xᵛarənah**; *having the glory of Moa.*

Μουχαῖος. Perhaps variant of Βουγαῖος (q. v.).

Μύξος. Perhaps variant of Βόξος (q. v.).

N

Νάβαζος. Hypc. form based upon YAv. **navāza**, *navigator*, *sailor;* cf. Justi, NB. 218.

Ναβαρζάνης. Prius Να- uncertain; posterius Anc. Pers. **vardana**, *town*, GAv. **vərəzə̄na**, YAv. **varəzāna** (New Pers. **barzan**), *community;* cf. Ἀριοβαρζάνης (q. v.).

Νιφάτης. Hypc. form based upon Anc. Pers.

napāt, *grandson*, Av. napāt (New Pers. nava), Skt. napāt + suffix a; perhaps connected with Apąm Napat, *genius of the waters;* cf. Justi, NB. 229; Bthl., Wb. 1039; also 'Απάμα (q. v.).

Νορονδαβάτης. Incorrect form for 'Ορονδαβάτης (q. v.).

Νύσα. Hypc. form containing YAv. anaoša, *unthreatened by destruction*, *immortal.*

Νύση. See Νύσα.

Νυσία. See Νύσα.

Νύσσα. See Νύσα.

Ξ

Ξέρξης. Anc. Pers. Xšayāršan: adam Xšayāršā xšāyaθiya vazarka . . . Dārayavahauš xšāyaθiyahyā puθʳa Hāxāmanišiya, *I* (*am*) *Xerxes the great king*, . . . *the son of Darius the king*, *the Achæmenidan* (Xerx. Pers. a. 6-11). Anc. Pers. xšaya (comp.), *king*, *ruler*, Av. xšaya, Skt. kṣaya + Anc. Pers. aršan (comp.), *man*, YAv. aršan, Skt. r̥ṣabha, Gr. ἄρσην; cf. Tolman, Lex. and Texts, 84.

O

'Οάρσης. Perhaps Anc. Pers. *uvaršan, *of good virility*, *strength*, fr. Anc. Pers. u, *good*, Av. hu, Skt. su + *varšan, Skt. vr̥šan, *that which is distinguished for virility* or *strength*.

'Οάρτης. Variant of 'Οάρσης (q. v.).

"Οβορζος. Prius perhaps Anc. Pers. **va(h)u** (comp.), *good*, Av. **vaṅhu, vohu** (comp.); posterius YAv. **barəzan**, *height*, fr. YAv. **barez**, *high* (New Pers. **burz**). For ο < **vohu** cf. 'Οδάτις (q. v.).

'Οδάτις. YAv. **Vohudāta**, fr. **vaṅhu, vohu** (comp.), *good* + **dāta**, PPfP. of **dā** (I. E. ***dhē**), *to create.*

Οἰβάρας (Οἰβάρας). See Οἰβάρης.

Οἰβάρης. According to Nicolaüs of Damascus, the name means ἀγαθάγγελος. If this be true, the prius Οι- (cf. Οιο- in Οἰόβαζος) must come from Anc. Pers. **va(h)u** (comp.), *good*, Av. **vaṅhu, vohu** (comp.); posterius Anc. Pers. **bara** (comp.), fr. **bar**, *to bear*, Av. **bara**, Skt. **bhara**; *bearer of good;* cf. also Justi, NB. 232.

Οἰόβαζος. Prius perhaps Anc. Pers. **va(h)u** (comp.), *good*, Av. **vaṅhu, vohu** (comp.); posterius YAv. **bāzu**, *arm*, Skt. **bāhu**.

'Οκοντοβάτης. Incorrect reading for 'Οροντοπάτης (q. v.).

'Ολοφέρνης. Variant of 'Οροφέρνης (q. v.).

'Ομάργης. Variant of 'Αμόργης (q. v.).

'Ομάργης. See 'Ομάργης.

'Ομάρτης. Perhaps incorrect reading for 'Ομάργης (q. v.), Τ being for Γ.

῾Ομάρτης. See ᾿Ομάρτης.

᾿Ομονδοβάτης. Incorrect reading for ᾿Ορουτοπάτης (q. v.).

᾿Οναφέρνης. YAv. vanant, PPA. of van, *to win* + Anc. Pers. farnah (comp.), *glory*, *fortune*, YAv. x^varənah; *winning glory;* cf. vanant in YAv. vanō-vīspa.

᾿Ονόφας. Hypc. form of ᾿Οναφέρνης (q. v.); cf. ᾿Ανάφης (q. v.).

᾿Οξάθρης. Av. huxšaθra, *ruling well*, *good ruler*. Anc. Pers. u, *good*, Av. hu, Skt. su + Anc. Pers. xšaθ^{r}a, *rule*, *kingdom*, Av. xšaθra, Skt. kṣatra.

᾿Οξοδάτης. YAv. vaxša, *growth*, fr. Av. vaxš, *to grow*, *increase*, *exalt* + dāta, PPfP. of Anc. Pers. dā (I. E. *dhē), *to create*, Av. dā, Skt. dā.

᾿Οξυάθρης. Variant of ᾿Οξάθρης (q. v.); υ probably influenced by ὀξύς; cf. Justi, NB. 232.

᾿Οξυάρτης. Perhaps variant of ᾿Οξάθρης (q. v.); cf. ᾿Οξυάθρης (q. v.).

᾿Οξύθρης. See ᾿Οξυάθρης.

῾Οξυρόης. See Χοσρόης.

᾿Ορξίνης. Perhaps hypc. form based upon Av. varəcah, *power*, *honor*, *dignity*, Skt. varcas + suffix (i)na.

Ὀροάνδης. See Ὀρόντας.

Ὀρόβαζος. Anc. Pers. aura, *god*, *Ahura*, Av. ahura, Skt. asura + YAv. bāzu, *arm*, Skt. bāhu; *having Ahura as his arm* (*might*); cf. Μεγάβαζος (q. v.).

Ὀροβάτης. Anc. Pers. aura, *god*, *Ahura*, Av. ahura, Skt. asura + pāta, PPfP. of Anc. Pers. pā, *to protect*, Av. pā, Skt. pā; *god-protected*, *Ahura-protected.*

Ὀρονδαβάτης. Variant of Ὀροντοπάτης (q. v.)

Ὀρονδαπάντης. Variant of Ὀροντοπάτης (q. v.).

Ὀρονδάτης. A fuller form would doubtless be Ὀρονδ-δάτης. Prius YAv. aurvat̰ (comp.), shortened from Aurvat̰aspa, fr. aurvant, *swift* (Middle Pers. arvand), Skt. arvant + Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. açva; *possessing swift horses*, *Aurvataspa* (New Pers. Arvandasp), *sun-god;* posterius Anc. Pers. dāta, PPfP. of dā (I. E. *dō), *to give*, Av. dā, Skt. dā, or dā (I. E. *dhē), *to create*, Av. dā, Skt. dhā; *given* or *created by Aurvataspa.*

Ὀρόντας. Hypc. form based upon Av. aurvant, *swift*, (Middle Pers. arvand), Skt. arvant; perhaps from Ὀρονδάτης (q. v.) or Ὀροντοπάτης (q. v.).

Ὀρόντης. See Ὀρόντας.

Ὀροντοπάγας. Prius Av. aurvant, *swift* (Middle Pers. arvand), Skt. arvant; Justi, NB. 235, suggests

a connection of the posterius with Skt. pājas, *strength*, or, if one read -παλας for -παγας, with a word akin to Gr. πῶλος, *colt* (cf. Ἀρβουπάλης); but it would seem better to read -πατας (with T instead of Γ), making the name equivalent to Ὀροντοπάτης (q. v.).

Ὀρονταπάτης. YAv. aurvat̰ (comp.), shortened from Aurvat̰aspa, fr. aurvant, *swift* (Middle Pers. arvand), Skt. arvant + Anc. Pers. aspa (comp.), *horse*, Av. aspa (New Pers. asp), Skt. açva; *possessing swift horses*, *Aurvataspa* (New Pers. Arvandasp), *sun-god;* posterius Anc. Pers. pāta, PPfP. of pā, *to protect*, Av. pā, Skt. pā; *protected by Aurvataspa.*

Ὀροφέρνης. Anc. Pers. aura, *god*, *Ahura*, Av. ahura, Skt. asura + Anc. Pers. farnah (comp.), *glory*, *fortune*, YAv. xᵛarənah; *whose glory is from Ahura.*

Ὀῤῥόης. See Ὀσρόης.

Ὀρσόβαρις. Perhaps from Av. varəcah, *power*, *honor*, *dignity*, Skt. varcas + Anc. Pers. bara (comp.), *bearing*, *sustaining*, fr. bar, *to bear*, Av. bar, Skt. bhr̥.

Ὀρσοδάτης. Prius perhaps Av. varəcah, *power*, *honor*, *dignity*, Skt. varcas; posterius Anc. Pers. dāta, PPfP. of dā (I. E. *dō), *to give*, Av. dā, Skt. dā, or dā (I. E. *dhē), *to create*, Av. dā, Skt. dhā.

Ὀρυάνδης. See Ἀρυάνδης.

Ὀρώδης. See Ὑρώδης.

Ὀσδοόης. See Ὀσρόης.

Ὀσρόης. See Χοσρόης.

Ὀτάγης. Perhaps Anc. Pers. u, *good*, *well*, Av. hu, Skt. su + YAv. taka (New Pers. tag), *running*, *course;* cf. Justi, NB. 236.

Ὀτάνης. Anc. Pers. Utāna: U]tā[na n]āma Θux-rah[y]ā [puθ^{r}a] Pārsa, *Otanes by name, the son of Thukhra, a Persian* (Bh. 4, 83, 84). Perhaps Anc. Pers. u, *good*, Av. hu, Skt. su + *tāna, *extension*, Skt. tāna; *having good posterity;* cf. Bthl., Wb. 1823.

Ὀτάσπης. For prius Pott, Et. Forsch. II, 530, suggests Av. vāta, *wind*, Skt. vāta; Justi, NB. 236, Anc. Pers. *hūta, Skt. sūta, "*angetrieben*"; posterius Anc. Pers. aspa (comp.), *horse*, Av. aspa (New Pers. asp), Skt. açva.

Οὐδιάστης. Perhaps Anc. Pers. *ujasta, fr. u, *good*, *well*, Av. hu, Skt. su + *jasta, PPfP. of jad, *to pray*, YAv. jad (PPfP. jasta); *blessed* (cf. New Pers. xujasta). Bthl., Zum. Wb. 161, suggests Anc. Pers. *udyāsta (cf. YAv. yāh, *to gird*), or *udyašta, fr. Anc. Pers. yad, *to worship*, YAv. yaz.

Οὐορώδης. See Ὑρώδης.

Π

Παρσώνδης. Justi, NB. 244, suggests a shortened (hypc.) form of *Paršandāta, fr. *paršana, *battle*, Pahl. paršan + Anc. Pers. dāta, PPfP. of dā (I. E. *dhē), *to create*, Av. dā, Skt. dhā; or perhaps *paršavant.

Παρύσατις(-σάτις). Anc. Pers. **paru**, *much*, Av. **paru** + Anc. Pers. **šiyāti**, *happiness*, YAv. **šāti**.

Πασάκης. Perhaps hypc. form connected with New Pers. **paš**, from a compound such as ***zairipaxša**, *with yellow mane*, with suffix **(a)ka**; cf. Justi, NB. 244.

Πατζάτης. Possibly hypc. form based upon Av. **paitizanta**, PPfP. of **zan**, *to know*, Anc. Pers. **dan**, with prefix **paiti**.

Πατηγύας. Etymology uncertain.

Πατιζείθης. Etymology uncertain. Perhaps a better form is Πατζάτης (q. v.); cf. Justi, NB. 519.

Πατιράμφης. Justi, NB. 507, suggests Anc. Pers. **patiy**, Av. **paiti** + a word akin to Gr. Λάμπος; *resplendent;* cf. in form YAv. **Paitidrāθa**.

Πετησάκης. Justi, NB. 509, connects the prius with Pahl. **patāi**, *permanent;* for the posterius he posits Anc. Pers. ***sāka**, *strength*, Skt. **çāka**; cf. Βαγασάκης (q. v.).

Πραξάσπης. YAv. **pərəskā**, *value*, *price* + Anc. Pers. **aspa** (comp.), *horse*, YAv. **aspa** (New Pers. **asp**), Skt. **açva**.

Προέξης. Justi, NB. 255, posits Av. ***frahaxša**, "*der aufmunternde, erziehende.*"

Πυράττις. See Παρύσατις

P

Ῥαβεζάκης. Incorrect reading for (Θυγατέ)ρα Βαζάκου (see Βαζάκης), according to Justi, NB. 256.

Ῥαδίνης. See Ῥαθίνης.

Ῥαθίνης. Hypc. form based upon YAv. raθa, *chariot*, Skt. ratha, with suffix (i)na.

Ῥαθονίκης. Variant of Ῥαθίνης (q. v.) with the suffix (i)ka.

Ῥανοσβάτης. Perhaps GAv. rāna, *fighter*, *warrior*, or YAv. rəna, *combat* + Anc. Pers.* spāda (comp.), *army*, GAv. spāda; cf. Anc. Pers. Taxmaspāda, *possessing an army of heroes.*

Ῥεομίθρης. Prius perhaps YAv. rava, (comp.), raγu, *swift*, *ready* (cf. Fick, Gr. PN. CXXXII; Justi, NB. 260); posterius Anc. Pers. Miθra, the god *Mithra*, Av. Miθra, Skt. mitra.

Ῥοδοβάτης. Incorrect reading for Ὀροντοπάτης (q. v.).

Ῥοδογούνη. Anc. Pers. *rudra, *red*, Skt. rudhira, Gr. ἐρυθρός (cf. Justi, NB. 183) + YAv. gaona, *hair*, *color* (New Pers. gūn); *having red hair* or *color.*

Ῥοισάκης. See Ῥωσάκης.

Ῥωδάσπης. Prius perhaps connected with Anc. Pers. *rudra, *red*, Skt. rudhira, Gr. ἐρυθρός (cf. Justi,

NB. 183); posterius Anc. Pers. aspa (comp.), *horse*, Av. aspa (New Pers. asp), Skt. açva; *having red horses.*

Ῥωξάνη. Fem. form of Ῥωξάνης (q. v.).

Ῥωξάνης. Hypc. form based upon YAv. roaxšna, *brilliant*, *resplendent.*

Ῥωπάρας. Perhaps same as Γωβρύας (q. v.).

Ῥωπάρης. See Ῥωπάρας.

Ῥωσάκης. Hypc. form based perhaps upon YAv. raocah, *bright*, *shining*, with suffix (a)ka.

Σ

Σαθραβουζάνης. Anc. Pers. xšaθʳa, *kingdom*, Av. xšaθra, Skt. kṣatra + YAv. būjyāna, participial adj. fr. buj, *to release*, *save;* Justi interprets, "*Befreiung, Erhaltung des Reiches bewirkend,*" but compare Μιθροβουζάνης (q. v.).

Σαιταφάρνης. YAv. šaēta, *money*, *wealth* + Anc. Pers. farnah (comp.), *glory*, *fortune*, *happiness*, YAv. xᵛarənah.

Σανδάκη. Perhaps YAv. Zanda (etymology doubtful; cf. Bthl., Wb. 1662) + suffix (a)ka.

Σανδαύκη. Variant of Σανδάκη (q. v.).

Σαρσάμας. Perhaps incorrect reading for Ἀρσάμας (q. v.).

Σατάσπης. Anc. Pers. θata (comp.), *hundred*, YAv. sata, Skt. çata + Anc. Pers. aspa (comp.), *horse*, Av. aspa (New Pers. asp), Skt. açva; *possessing a hundred horses;* cf. Anc. Pers. Θatagu, *Sattagydia*, *possessing a hundred cattle* (Tolman, Lex. and Texts, 95).

Σατιβάρας. Anc. Pers. šiyāti, *well-being*, *happiness*, YAv. šāti + Anc. Pers. bara (comp.), *bearing*, *bringing*, fr. bar, *to bear*, Av. bar, Skt. bhr̥; *bringing well-being*, *happiness.*

Σατιβαρζάνης. Anc. Pers. šiyāti, *well-being*, *happiness*, YAv. šāti + YAv. vərəz (comp.), *causing*, *producing* + suffix (a)na; *causing well-being*, *happiness.*

Σατιφέρνης. Anc. Pers. šiyāti, *well-being*, *happiness*, YAv. šāti + Anc. Pers. farnah (comp.), *glory*, *fortune*, YAv. xᵛarənah.

Σατραβάτης. Anc. Pers. xšaθʳa, *lordship*, *kingdom*, Av. xšaθra, Skt. kṣatra + pāta, PPfP. of Anc. Pers. pā, *to protect*, Av. pā, Skt. pā.

Σατροπάτης. See Σατραβάτης.

Σειράμνης. Perhaps YAv. cirya (New Pers. cīra), *excellent*, *efficient* + Anc. Pers. maniš (comp.), *mind*, Av. manah.

Σεισάμης. Perhaps a corruption of Σισιμάκης (q. v.); or reduplication, cf. YAv. θamnah, *care.*

Σεκυνδιανός. In Ktes. for Σογδιανός (q. v.).

Σιρομίτρης. Prius doubtful; connected by Justi, NB. 303, with Armen. sēr, *loving*, *dear;* posterius Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra**, Skt. **mitra**; *to whom Mithra is dear*, *Mithra-loving*.

Σισαμάκης. See Σισιμάκης.

Σισάμνης. Prius doubtful; posterius Anc. Pers. **maniš** (comp.), *mind*, Av. **manah**.

Σισιμάκης. Hypc. form of Σισιμίθρης (q. v.); first letter of posterius retained and suffix (a)ka added.

Σισιμίθρης. See Σουσαμίθρης.

Σμέρδις. See Μάρδος.

Σμερδομένης. Anc. Pers. ***bard**, *high*, *lofty*, YAv. **barəz**, **bərəz** (cf. Σμέρδις) + Anc. Pers. **maniš** (comp.), *mind*, Av. **manah**; *having a lofty mind*.

Σογδιανός. Same as Σόγδιος (q. v.) + suffix **(a)na**.

Σόγδιος. Anc. Pers. ***Sugudiya**, *Sogdianian*, fr. Anc. Pers. **Suguda**, *Sogdiana*, YAv. **Suγδa** + suffix **(a)iya**.

Σουσαμίθρης. Prius doubtful; posterius Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra**, Skt. **mitra**.

Σπαμίτρης. Variant of 'Ασπαμίτρης (q. v.).

Σπιθάμης. Variant of Σπιταμᾶς (q. v).

Σπιθραδάτης. Prius perhaps Anc. Pers. ***spiθ^{r}a**, *heaven* (New Pers. **sipihr**); cf. New Pers. **Mihr** < Anc. Pers. **Miθra**, New Pers. **cihr** < Anc. Pers. **ciθ^{r}a** (cf. Justi, NB. 310); posterius Anc. Pers. **dāta**, PPfP. of **dā** (I. E. ***dhē**), *to create*, Av. **dā**, Skt. **dhā**, or **dā** (I. E. ***dō**), *to give*, Av. **dā**, Skt. **dā**.

Σπιθριδάτης. Variant of Σπιθραδάτης (q. v.).

Σπιθροβάτης. Perhaps a corruption of Σπιθραδάτης (q. v.), but the posterius may be Anc. Pers. **pāta**, PPfP. of **pā**, *to protect*, Av. **pā**, Skt. **pā**.

Σπιταμᾶς. Av. **Spitā̆ma**. Hypc. form of Σπιταμένης (q. v.), with retention of the first letter of posterius (cf. Justi, NB. 309).

Σπιταμένης. YAv. **spita** (comp.), *white* + Anc. Pers. **maniš** (comp.), Av. **manah**; perhaps *clear-minded* (cf. **spitidōiθra**, *clear-eyed*), Justi, NB. 310, "*mit weissem* (*reinem*) *Sinne*."

Σπίτης. Hypc. form based upon YAv. **spita**, *white;* cf. Σπιταμᾶς (q. v.).

Σταβάκης. Hypc. form based perhaps upon YAv. **stavah** (comp.), *strength* + suffix **(a)ka**.

Σταβροβάτης. Perhaps YAv. **staora**, *horse*, *beast of burden* + Av. **paiti**, *lord*, *master;* cf. Justi, NB. 311.

Στάγης. Justi, NB. 311, connects with New Pers. **sitaγ**, *colt*, *steed;* ending seems to be hypc. suffix **a**.

Σταμένης. May be a corruption of Σπιταμένης (q. v.).

Σφενταδάτης. YAv. Spəntōδāta = spəntōdāta, fr. Av. spənta, *holy* + Anc. Pers. dāta, PPfP. of dā (I. E. *dhē), *to create*, Av. dā, Skt. dhā, or dā (I. E. *dō), *to give*, Av. dā, Skt. dā.

T

Τάβαλος. Cf. Ταβούλης (q. v.); Pott, ZDMG. 13, 389.

Ταβούλης. Perhaps YAv. tavah, *power*, Skt. tavas + Anc. Pers. *ula (cf. Φεραύλης (q. v.) and Justi, NB. 487), *desire*.

Τάγης. Perhaps variant of Στάγης (q. v.), but may be connected with YAv. tak, *to run* (Middle Pers. tak, New Pers. tag), perhaps with the meaning *swift;* cf. Justi, NB. 318, 513.

Ταναοξάρης. Variant of Ταννοξάρκης (q. v.).

Ταννοξάρκης. Av. tanū (New Pers. tan), *body*, Skt. tanū + Anc. Pers. vazarka, *great* (Turfan MSS. vazurg, New Pers. buzurg); *great in body*. Cf. Tolman, Lex. and Texts, 124.

Τασιφέρνης. Corruption of Σατιφέρνης (q. v.).

Τεάσπις. See Τείσπης.

Τειρέως. See Τιραῖος.

Τειριβάζου (gen.). See Τιρίβαζος.

Τείσπης. Anc. Pers. **Cišpi** or **Caišpi** (Bh. a, 8 *et passim*). Etymology uncertain.

Τεριτούχμης. Anc. Pers. ***Tīra**, the god *Tīra* (cf. YAv. **Tīrōnakaθva**) + Anc. Pers. **taumā**, *family*, YAv. **taoxman**, *seed*, Skt. **tokman**; *of the seed of Tīra;* cf. Μιθρατώχμης (q. v.).

Τηρίβαζος. See Τιρίβαζος.

Τηριδάτης. See Τιριδάτης.

Τιγραπάτης. YAv. **tiγri**, *arrow* + Av. **paiti**, *master*, Skt. **pati**; *master of arrows.*

Τιθραύστης. Anc. Pers. **ciθʳa**, *lineage*, Av. **ciθra**, Skt. **citra** + Anc. Pers. ***vahišta**, *best*, Av. **vahišta**, superl. of Anc. Pers. **va(h)u** (comp.), Av. **vaṅhu**, *good; best in lineage.*

Τιραῖος. Hypc. form based upon Anc. Pers. ***Tīra**, the god *Tīra* (cf. YAv. **Tīrōnakaθva**), + suffix **(a)iya**; perhaps from Τιρίβαζος (q. v.) or Τιριδάτης (q. v.).

Τιρίβαζος. Anc. Pers. ***Tīra**, the god *Tīra* (cf. YAv. **Tīrōnakaθva**) + YAv. **bāzu**, *arm*, Skt. **bāhu**; *having Tīra as his arm* (*strength*).

Τιριδάτης. Anc. Pers. **Tīra**, the god *Tīra* (cf. YAv. **Tīrōnakaθva**) + Anc. Pers. **dāta**, PPfP. of **dā** (I. E. ***dhē**), *to create*, Av. **dā**, Skt. **dhā**, or **dā** (I. E. ***dō**), *to give*, Av. **dā**, Skt. **dā**; *Tīra-created* or *Tīra-given.*

Τιρυάσπης. Variant of Τυριάσπης (q. v.).

Τισσαφέρνης. Anc. Pers. ciθ^r^a, *lineage*, Av. ciθra, Skt. citra + Anc. Pers. farnah (comp.), *glory*, YAv. x^v^arənah; *whose glory is in his lineage.*

Τριταίχμης. See Τριτανταίχμης.

Τριτανταίχμης. Anc. Pers. Ciθ^r^a^n^taxma (Bh. 2, 79). Anc. Pers. ciθ^r^a (perhaps acc.) *lineage*, *race*, Av. ciθra, Skt. citra + Anc. Pers. *taxma, *strong*, *brave*, Av. taxma (cf. Tolman, Lex. and Texts, 88; Justi, NB. 164).

Τυριάσπης. YAv. Tūirya, *Turanian* + Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. aç̆va; *having Turanian horses;* cf. Yt. 17. 55: Tūra . . . āsuaspa, *the Turanians with swift horses.*

Υ

Ὑαπάτης. Perhaps Av. *x^v^āpaiti, *self-master* (cf. Justi, NB. 131).

Ὑδάρνης. Anc. Pers. Vidarna: Vi]darna nāma Pārsa manā ba^n^daka avamšām maθištam akunavam, *Hydarnes by name, a Persian, my subject, him I made chief of them* (Bh. 2, 19, 20). Acc. to Justi, NB. 491, Anc. Pers. *vidarna, fr. viy, *away* + dar, *to hold; support*, *security;* cf. Av. vi-dar, *to support*, *hold secure*, and YAv. darəna, *fortification.* Bthl., Wb. 1443, suggests possible connection with Skt. vidīrṇa, *rent asunder.*

Ὑδάσπης. Perhaps YAv. hu-δāta, *well-made, well-formed* + Anc. Pers. aspa (comp.), *horse*, Av. aspa, Skt. açva; *having well-formed horses;* cf. Justi, NB. 131.

Ὑμαίης. Av. hu-māya, *rich in blessings;* cf. YAv. Humāyā, daughter of Hystaspes.

Ὑμέης. See Ὑμαίης.

Ὑροιάδης. Perhaps of same origin as Ὑρώδης (q. v.).

Ὑρώδης. YAv. hu-raoδa, *having a beautiful form, appearance.*

Ὑσταίχμας. Justi, NB. 371, reconstructs the original form as *Vistaxma; prius Anc. Pers. viy, *apart*, *away*, Av. vī, Skt. vi; the posterius he connects with Pahl. stahmak, New Pers. sitam, *power; having wide-extended power.*

Ὑστάνης. Anc. Pers. u, *good*, Av. hu, Skt. su + Anc. Pers. stāna, *place*, *location* (New Pers. -stān), Skt. sthāna; *having a good place*, *location;* cf. Justi, NB. 372, 512.

Ὑστάσπης. Anc. Pers. Vištāspa; θātiy Dārayavauš xšāyaθiya manā pitā Vⁱštāspa, *says Darius the king*, *my father* (*is*) *Hystaspes* (Bh. 1, 3, 4). Anc. Pers. *višta (Middle Pers. višaδak), *depressed* (viy + had, *to sit*, *settle down;* cf. Skt. vi + sad, *to sink*, *despond*) + Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. açva; *having spiritless horses;* cf. Tolman, Lex. and Texts, 127.

Φ

Φαραδασμένης. Etymology of prius not clear; posterius apparently Anc. Pers. maniš (comp.), *mind*, Av. manah.

Φαρανδάκης. Hypc. form of Φαρανδάτης (q. v.).

Φαρανδάτης. Anc. Pers. farnah (comp.), *glory*, *fortune*, YAv. x^{v}arənah + Anc. Pers. dāta, PPfP. of dā (I. E. *dō), *to give*, Av. dā, Skt. dā.

Φαρασμάνης. See Φαραδασμένης.

Φάρζιρις. According to Strabo, 785, another form for Παρύσατις (q. v.); but according to others, of Babylonian origin (cf. Justi, NB. 98).

Φαρισμάνης. See Φαρασμάνης.

Φαρνάβαζος. Anc. Pers. farnah (comp.), *glory*, *fortune*, YAv. x^{v}arənah + YAv. bāzu, *arm*, Skt. bāhu.

Φαρναζάθρης. Anc. Pers. farnah (comp.), *glory*, *fortune*, YAv. x^{v}arənah (a sort of halo which surrounded legitimate kings, but which refused to be seized by usurpers) + Anc. Pers. xšaθ^{r}a, *lordship*, *kingdom*, Av. xšaθra; *possessing the kingdom because of his "farnah."*

Φαρνάκη. See Φαρνάκης.

Φαρνάκης. Hypc. form based upon Anc. Pers.

farnah (comp.), *glory*, *fortune*, YAv. **x^varənah**, with suffix (a)ka.

Φάρναχος. See Φαρνάκης.

Φαρναχύας. Perhaps same as Φαρνάκης (q. v.), with re-formation of suffix (a)ka.

Φαρναπάτης. Anc. Pers. farnah (comp.), *glory*, *fortune*, YAv. x[v]arənah (a sort of halo which surrounded legitimate kings, but which refused to be seized by usurpers; also personified as a divinity, *Farnah*) + Anc. Pers. pāta, PPfP. of pā, *to protect*, Av. pā, Skt. pā; cf. Φαρανζάθρης (q. v.).

Φαρνάσπης. Anc. Pers. farnah (comp.), *glory*, *fortune*, YAv. x[v]arənah + Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. açva.

Φαρνόζαρθος. Same as Φαρναζάθρης (q. v.), with metathesis of θ and ρ.

Φαρνούχης. Anc. Pers. farnah (comp.), *glory*, *fortune*, YAv. x[v]arənah + suffix (u)ka (uxa, Justi, NB. 94); hypc. form, as Φαρνάκης (q. v.).

Φαρνοῦχος. See Φαρνούχης.

Φάρσιρις. See Φάρζιρις.

Φεραύλης. Cf. New Pers. farrah, x[v]arrah, Middle Pers. x[v]arrah, *glory* (cf. far in Anc. Pers. farnah); for posterius Justi, NB. 487, posits Anc. Pers. *ula, *desire*.

Φερενδάτης. See Φαρανδάτης.

Φραάτης. Justi, NB. 101, 494, posits Anc. Pers. ***frahāta**, "*verständig*" (Pahl. **frahāt**, New Pers. **ferhād**).

Φρανικάτης. Corruption of Φαρναπάτης (q. v.).

Φραόρτης. Anc. Pers. **Fravarti: avadā hauv Fravartiš hya Mādaiy xšāyaθiya agaubatā āiš had[ā] kārā patiš mām hamaranam cartanaiy**, *here this Phraortes who called himself king in Media went with his army against me to engage in battle* (Bh. 2, 66, 67). Anc. Pers. ***fravarti**, Av. **fravaši**, *the immortal element of the believer which existed before and after his birth and was his guardian during life;* doubtless a hypc. form of a double-stem name containing this word. For Av. **š** corresponding to Anc. Pers. **rt**, cf. **aša** = **arta**, **aši** = **arti**, and **mašya** = **martiya**.

Φρασαόρτης. YAv. **Frašhąmvarəta**. According to Justi, NB. 104, the name is formed from **hąmvarəti**, *the* (*male*) *protecting power*, which was personified and worshiped; Bthl., Wb. 1010, gives reading and etymology as doubtful.

Φραταγούνη. Probably Anc. Pers. ***frāta**, *fire* (Armen. **hrat**; cf. ***frāta** in Φραταφέρνης) + YAv. **gaona**, *hair*, *color of hair*, *color*.

Φραταφέρνης. Prius connected by Justi, NB. 105, with Anc. Pers. ***frāta**, *fire* (Armen. **hrat**); posterius Anc. Pers. **farnah** (comp.), *glory*, *splendor*, YAv. **x^varənah**.

Φριαπίτης. Av. *fryapitar, *father-loving*, fr. Av. frya, *dear*, Skt. priya + Av. pitar, *father*, Anc. Pers. pitar, Skt. pitar; according to Justi, NB. 106, a translation of the epithet φιλοπάτωρ of Seleucus IV.

X

Χοάσπης. Anc. Pers. uvaspa, fr. Anc. Pers. u, *good*, *beautiful*, Av. hu, xᵛa, Skt. su + Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. açva; *possessing good* or *beautiful horses*.

Χοσρόης. YAv. Haosravah; according to Bthl., Wb. 1738, derived probably from husravah, *having a good reputation*, *renowned*.

Χρυσάντης. YAv. xrvīšyant, *grim*, *bloodthirsty* (cf. Justi, NB. 173).

Ω

'Ωισάμης. Perhaps corruption of 'Αρσάμης (q. v.).

Ὤμισος. Anc. Pers. Vaumisa, Bh. 2, 49, 51, 62 *et passim*. Anc. Pers. va(h)u (comp.), *good*, Av. vañhu, vohu (comp.); posterius misa, would seem to indicate the pronunciation of θ^r in Anc. Pers. *Miθ^ra, Elam. Mi-iš-ša, written M$^i\theta$ra in inscriptions of Art. Pers. and Art. Sus. and M^{i}tra in Art. Ham., the god *Mithra;* cf. Meillet, Gram. 105–107; also 'Ασιδάτης (q. v.) and Τισσαφέρνης (q. v.).

Ὦξος. From YAv. huvaxša, *good growth*, *prosperity*.

Ὠρομάζης. Anc. Pers. **Auramazdâh.** Anc. Pers. **aura,** *lord*, Av. **ahura,** Skt. **asura** + Av. **Mazdâh,** name of the supreme god, *mindful*, *knowing all* (cf. Av. **mazdā,** *to hold in mind, remember*); *the lord omniscient.*

Ὦχος. Anc. Pers. **Vahauka,** Bh. 4, 86; etymology uncertain.

PHONOLOGY

Below are given the results of an investigation into the method employed in representing the Ancient Persian characters or sounds by Greek letters. It is easy to observe that the Greeks allowed themselves such great freedom in transliterating Persian names that it can hardly be said that any phonetic *method* is followed. For a fuller discussion of the various problems involved in this subject see General Discussion, §§2ff.

A

a > *α*—*e. g.*, Ἀχαιμένης (**Haxāmaniš**), Ἀρταφέρνης (**arta + farnah**), Βαγαπάτης (**baga + pāta**).

a > *ε*—*e. g.*, Μεγαφέρνης (**baga + farnah**), Ἀριαμένης (**Ariya + maniš**), Μεγαβάρης (**baga + bara**).

a > *ο*—*e. g.*, Αὐρομάσδης (**Auramazdāh**), Ἀριοφάρνης (**Ariya + farnah**), Μιτροβάτης (**Miθra + pāta**).

a > *ι*—*e. g.*, Μιθριδάτης (**Miθra + dāta**), Νιφάτης (**napāt + a**), Ἀρσίμας (**aršan + *ama**).

a > *ω*—*e. g.*, Βαγωδαρηνᾶν (**baga + [1]darəna**).

a^n > *αν*—*e. g.*, Τριτανταίχμης (**Ciθ^{r}a^{n}taxma**).

a^n > *αμ*—*e. g.*, Καμβύσης (**Ka^{n}būjiya**).

ay > *ι*—*e. g.*, Ἀρταξίας (**arta + xšaya**).

ayā > *ε*—*e. g.*, Ξέρξης (**Xšayāršan**).

ayav > *ειαι* or *ει* in Δαρειαῖος, Δαρεῖος (**Dārayavau**).

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[1]Avestan.

Ā

ā > α—*e. g.*, Ἀσιδάτης (āθ^{r}i + dāta), Μεγαδάτης (baga + dāta), Ὀτάνης (Utāna).

ā > αι—*e. g.*, Ἀχαιμένης (Haxāmaniš), Μαιφάτης (māh + pāta).

ā > η—*e. g.*, Μῆδος (Māda).

ā > ο (?)—*e. g.*, Ἀβροκόμας (aura + kāma ?).

I

i > ι—*e. g.*, Μεγασίδρας (baga + ciθ^{r}a), Μασίστης (maθišta), Μιθραδάτης (Miθra + dāta).

iy (graphic) > ι—*e. g.*, Ἀριοφάρνης (Ariya + farnah), Ἀριάσπης (Ariya + aspa), Μαρδόνιος (Marduniya).

Syncope of iy (graphic)—*e. g.*, Σατιφέρνης (šiyāti + farnah), Παρύσατις (paru + šiyāti).

i > η—*e. g.*, Μηθραφέρνης (Miθra + farnah).

i^{n} > ιν—*e. g.*, Ἰνταφέρνης (Vi^{n}dafarnah).

Ī

ī > ι—*e. g.*, Ἀρταβίδης (arta + *vīd), Τιραῖος (*Tīra + (a)iya), Τιριδάτης (*Tīra + dāta).

ī > η—*e. g.*, Τηρίβαζος (*Tīra + [1]bāzu), Τηριδάτης (*Tīra + dāta).

ī > ει—*e. g.*, Τειρέως (*Tīra + (a)iya), Τειριβάζου (*Tīra + [1]bazu).

ī > ε—*e. g.*, Τεριτούχμης (*Tīra + taumā).

U

u > ο—*e. g.*, Μαρδόνιος (Marduniya), Μεγαδόστης (baga + *dušta), Ὀτάνης (Utāna).

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[1]Avestan.

u > υ—*e. g.*, Μεγάβυζος (baga + *buxša), Παρύσατις (paru + šiyāti).
u > α—*e. g.*, 'Αμόργης (u + *margā), 'Αμυτις (u + [1]maiti).
u > ου—*e. g.*, 'Αδούσιος (a + duš), Οὐδιάστης (*ujasta).
u > ε—*e. g.*, 'Εξάθρης (u + xšaθ^{r}a).
uv > κυ—*e. g.*, Κυαξάρης (Uvaxštra).
uv (graphic) > υ—*e. g.*, Γωβρύας (Gaubruva).

Ū

ū > υ—*e. g.*, 'Αρτασύρας (arta + θūra), Καμβύσης (Ka^{n}-būjiya).
ū > ου—*e. g.*, 'Αρτασούρας (arta + θūra), Βουβάκης (*bū + [1]bāga), Βουβάρης (*bū + bara).

Au

au > ο—*e. g.*, Κομάτης (Gaumāta), 'Οροβάτης (aura + pāta), 'Οροφέρνης (aura + farnah).
au > αυ—*e. g.*, Αὐρομάσδης (Auramazdāh), Αὐτοβάρης (*auta + bara).
au > αβ—*e. g.*, 'Αβροκόμας (aura + kāma ?), 'Αβραδάτας (aura + dāta).
au > ω—*e. g.*, 'Αρτωνις (*artaunī), 'Ωρομάζης (Auramazdāh).

K

k > κ—*e. g.*, 'Αρσάκης (Aršaka), Φαρνάκης (farnah + (a)ka), Καμβύσης (Ka^{n}būjiya).
k > γ—*e. g.*, 'Ισδιγέρδης ([1]yazata + karta).
k > χ—*e. g.*, 'Ωχος (Vahauka).

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[1] Avestan.

X, Xš

x > χ—*e. g.*, 'Αχαιμένης (Haxāmaniš), Τριτανταίχμης (Ci-θ^{r}a^{n}taxma).
xš > ξ—*e. g.*, 'Αρταξίας (arta + xšaya), 'Αρταξέρξης (Artaxšaθ^{r}a), Ξέρξης (Xšayāršan).
xš > σ—*e. g.*, Σαθραβουζάνης (xšaθ^{r}a + [1]būjyana), Σατραβάτης (xšaθ^{r}a + pāta).
xš > ζ—*e. g.*, Μεγάβυζος (baga + *buxša), Φαρναζάθρης (farnah + xšaθ^{r}a).

G

g > γ—*e. g.*, 'Αμόργης (u + *margā), Βαγαπάτης (baga + pāta), Μεγαδάτης (baga + dāta).
g > κ—*e. g.*, Κομάτης (Gaumāta).

C

c > τ—*e. g.*, Τείσπης (Cišpi), Τισσαφέρνης (ciθ^{r}a + farnah), Τριτανταίχμης (Ciθ^{r}a^{n}taxma).
c > θ—*e. g.*, 'Ασπαθίνης (Aspacanah).
c > σ—*e. g.*, Μεγασίδρας (baga + ciθ^{r}a).

J

j > σ—*e. g.*, Καμβύσης (Ka^{n}būjiya).
j > δι (?)—*e. g.*, Οὐδιάστης (u + *jasta).

T

t > τ—*e. g.*, 'Αρταφέρνης (arta + farnah), Βαγαπάτης (baga + pāta), Μιθραδάτης (Miθra + dāta).
Syncope of t—*e. g.*, Κυαξάρης (Uvaxštra).

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[1] Avestan.

Θ

θ > θ—*e. g.*, Ἀρμαμίθρης ([1]arma + Miθra), Μιθραδάτης (Miθra + dāta), Μιθραφέρνης (Miθra + farnah).
θ > τ—*e. g.*, Ἀσπαμίτρης (aspa + Miθra, Mitra), Μιτροβάτης (Miθra, Mitra + pāta), Μιτραφέρνης (Miθra, Mitra + farnah).
θ > σ—*e. g.*, Ἀρτασύρας (arta + θūra), Μασίστης (maθišta), Σατάσπης (θata + aspa).

Θ^{r}

θ^{r} > θρ—*e. g.*, Ὀξάθρης (u + xšaθ^{r}a), Φαρναζάθρης (farnah + xšaθ^{r}a).
θ^{r} > τρ—*e. g.*, Ἀτραδάτης (āθ^{r}i + dāta), Σατραβάτης (xšaθ^{r}a + pāta).
θ^{r} > δρ—*e. g.*, Μεγασίδρας (baga + ciθ^{r}a).
θ^{r} > σ—*e. g.*, Ἀσιδάτης (āθ^{r}i + dāta).
θ^{r} > σσ—*e. g.*, Τισσαφερνης (ciθ^{r}a + farnah).
θ^{r} > ρξ (by attraction)—*e. g.*, Ἀρταξέρξης (arta + xšaθ^{r}a).

D

d > δ—*e. g.*, Μαρδόνιος (Marduniya), Μεγαδάτης (baga + dāta), Μεγαδόστης (baga + *dušta).
d > ζ—*e. g.*, Ἀριοβαρζάνης (Ariya + vardana), Βαρζάνης (vardana), Μιθροβαρζάνης (Miθra + vardana).
d > τ—*e. g.*, Ἰνταφέρνης (Vi^{n}dafarnah).

N

n > ν—*e. g.*, Ἀχαιμένης (Haxāmaniš), Ἀριοφάρνης (Ariya + farnah), Ἀσπαθίνης (Aspacanah).

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[1]Avestan.

P

p > π—*e. g.*, 'Αριάσπης (Ariya + aspa), Βαγαπάτης (baga + pāta), Παρύσατις (paru + šiyāti).
p > β—*e. g.*, Μεγαβάτης (baga + pāta), 'Οροβάτης (aura + pāta), Σατραβάτης (xšaθ^{r}a + pāta).
p > φ—*e. g.*, Μαιφάτης (māh + pāta), Νιφάτης (napāt + a).

F

f > φ—*e. g.*, 'Αριοφάρνης (Ariya + farnah), 'Ινταφέρνης (Vi^{n}dafarnah), Φραόρτης (Fravarti).
f > β—*e. g.*, Βαρνάβαζος (farnah + [1]bāzu), Μεγαβέρνης (baga + farnah).

B

b > β—*e. g.*, 'Αρταβάριος (arta + bara), Βαγαπάτης (baga + pāta), Μεγάβυζος (Bagabuxša).
b > μ—*e. g.*, Μάρδος (Bardiya), Μεγαδάτης (baga + dāta), Μεγασίδρας (baga + ciθ^{r}a).
b > σμ—*e. g.*, Σμέρδις (Bardiya), Σμερδομένης (*bard + maniš). For prothetic σ see Kretschmer, KZ. 29, 440.

M

m > μ—*e. g.*, 'Αχαιμένης (Haxāmaniš), Μαδάτας (māh + dāta), 'Ωρομάζης (Auramazdāh).

V

v > β—*e. g.*, 'Αριοβαρζάνης (Ariya + vardana), 'Αρταβίδης (arta + *vīd), Μιθροβαρζάνης (Miθra + vardana).
Syncope of v—*e. g.*, Γωβρύας (Gaubruva).
Aphæresis of v—*e. g.*, 'Ιδέρνης (Vidarna), 'Ινταφέρνης (Vi^{n}dafarnah).

[1]Avestan.

vi > ὑ—*e. g.*, Ὑδάρνης (Vidarna), Ὑστάσπης (Vištāspa).
va > ο—*e. g.*, Φραόρτης (Fravarti).
va(h)u > ω—*e. g.*, Ὤμισος (Vaumisa).
va(h)u > ο (?)—*e. g.*, Ὄβορζος (va(h)u ? + [1]barəzan).
va(h)u > οι (?)—*e. g.*, Οἰβάρης (va(h)u ? + bara).
va(h)u > οιο (?)—*e. g.*, Οἰόβαζος (va(h)u ? + [1]bāzu).
vahau > ω—*e. g.*, Ὦχος (Vahauka).

R

r > ρ—*e. g.*, Ἀριοφάρνης (Ariya + farnah), Ὀροβάτης (aura + pāta), Ἀρταβάριος (arta + bara).
r > λ—*e. g.*, Ὀλοφέρνης (aura + farnah).

S

s > σ—*e. g.*, Ἀριάσπης (Ariya + aspa), Μενοστάνης (maniš + stāna), Ὑστάσπης (Vištāspa).

Š

š > σ—*e. g.*, Ἀρσάκης (Aršaka), Μασίστης (maθišta), Σατιφέρνης (šiyāti + farnah).

Z, Zd

z > ξ—*e. g.*, Ἀρταξάνης (arta + zana), Ταννοξάρκης ([1]tanū + vazarka).
z > ζ—*e. g.*, Ἀρισταζάνης ([1]airišta + zana).
zd > ζ—*e. g.*, Ὠρομάζης (Auramazdāh).
zd > σδ—*e. g.*, Αὐρομάσδης (Auramazdāh)

H

Syncope of h—*e. g.*, Μαδάτης (māh + dāta). Μαιφάτης (māh + pāta).
Aphæresis of h—*e. g.*, Ἀχαιμένης (Haxāmaniš).

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[1]Avestan.

ANCIENT PERSIAN WORD-LIST

THE following is a list of the Ancient Persian words forming the compounds already discussed, together with the names in which they occur.

A

***auta.** Αὐτοβάρης, Αὐτοβοισάκης, Αὐτοφραδάτης.

aura. Ἀβραδάτης, Ἀβροκόμας, Ἀβροκόμης, Αὐραδάτας, Αὐρομάσδης, Ὀλοφέρνης, Ὀρόβαζος, Ὀροβάτης, Ὀροφέρνης, Ὠρομάζης.

āθ^r^i. Ἀσιδάτας, Ἀσιδάτης, Ἀτραδάτης, Ἀτροπάτης.

***aduš.** Ἀδούσιος.

abiy. Ἀβίλτακα (?).

***ama.** Ἀρσάμας, Ὠισάμης (?).

***arana.** Ἀρνάκης, Ἀρνάπης.

Ariya. Ἀριαβίγνης, Ἀρίαζος, Ἀρίατος, Ἀριαμάζης, Ἀριαμένης, Ἀριάμνης, Ἀριάσπης, Ἀρίβαζος, Ἀρίβαιος, Ἄριζος, Ἀριμένης, Ἀριόβαζος, Ἀριοβαρζάνης, Ἀριομάζης, Ἀριομάνδης, Ἀριόμαρδος, Ἀριοφάρνης.

arta. Ἀρδάβασδος, Ἀρταβαζάνης, Ἀρτάβαζος, Ἀρταβάνης, Ἀρτάβανος, Ἀρταβάριος, Ἀρταβάσδης, Ἀρτάβασδος, Ἀρταβάτας, Ἀρταβάτης, Ἀρτάβης, Ἀρταβίδης, Ἀρταγέρσης (?), Ἀρταγύρσας (?), Ἀρταζώστρη (?), Ἀρτακαμᾶ (?), Ἀρτακάμας (?), Ἀρτάμης, Ἀρτάμνης, Ἀρτάνης, Ἀρταξάνης (?), Ἀρτάξας, Ἀρταξάτας, Ἀρταξέρξης, Ἀρτάξης, Ἀρταξίας, Ἀρτάοζος, Ἀρταουάσδης, Ἀρτάπαζος, Ἀρταπάνης, Ἀρταπάτας, Ἀρταπάτης, Ἀρτάπης, Ἀρτάριος, Ἀρτασούρας, Ἀρτασύρας, Ἀρταΰκτης, Ἀρταΰντη, Ἀρταΰντης, Ἀρταφέρνης, Ἀρταφρένης, Ἀρταχαίης, Ἀρτεμβάρης, Ἀρτοβαζάνης, Ἀρτόμας (?), Ἀρτόντης (?), Ἀρτοξάρης, Ἀρτοξέρ-

ξης, Ἀρτόστης, Ἀρτούχας (?), Ἀρτόχμης, Ἀρτύβιος, Ἀρτύντης, Ἀρτυστώνη, Ἀρτύφιος.

***artaunī.** Ἀρτώνη, Ἄρτωνις.

aršan. Ἀρσάκης, Ἀρσάμας, Ἀρσαμένης, Ἀρσάμη, Ἀρσάμης, Ἀρσίκας, Ἀρσίμας, Ξέρξης, Σαρσάμας (?), Ὠισάμης (?).

aspa. Ἀμαζάσπης, Ἀράσπας, Ἀριάσπης, Ἀρίσβας (?), Ἀροοασπο, Ἀσπαδάτης, Ἀσπαθίνης, Ἄσπακος, Ἀσπαμίτρης, Ἀσπίσας, Δαμασπία, Ζαμάσφης, Κρανάσπης, Ὀτάσπης, Πραξάσπης, Ῥωδάσπης, Σατάσπης, Σπαμίτρης, Τιρυάσπης, Τυριάσπης, Ὑδάσπης, Ὑστάσπης, Φαρνάσπης, Χοάσπης.

U

u. Ἀμόργης, Ἀμυΐτη, Ἄμυτις, Ἀνοῦτις, Ἀτόσσα (?), Βισθάνης, Ἐξάθρης, Εὐφράτης (?), Ἱστάνης (?), Κυαξάρης, Ὀάρσης (?), Ὀάρτης (?), Ὀμάργης, Ὁμάργης, Ὀμάρτης (?), Ὁμάρτης (?), Ὀξάθρης, Ὀξυάθρης, Ὀξυάρτης (?), Ὀξύθρης, Ὀτάγης (?), Ὀτάνης, Οὐδιάστης, Ὑστάνης, Χοάσπης.

K

kāma. Ἀβροκόμας (?), Ἀβροκόμης (?), Ἀρτακαμᾶ, Ἀρτακάμας, Μασκάμης.

kārā. Καρτώμης (?).

karta. Ἰσδεγέρδης, Ἰσδηγέρδης, Ἰσδιγέρδης.

***krāna.** Κρανάσπης (?).

X

xšaθra. Ἀρταξέρξης, Ἀρτοξάρης, Ἀρτοξέρξης, Ἐξάθρης, Μιθραξίδης (?), Ὀξάθρης, Ὀξυάθρης, Ὀξυάρτης (?), Ὀξύθρης, Σαθραβουζάνης, Σατραβάτης, Σατροπάτης, Φαρναζάθρης, Φαρνόξαρθος.

xšaya. 'Αρτάξας, 'Αρτάξης, 'Αρταξίας, Μιθραξίδης (?), Ξέρξης.

G

***gau.** Γωβρίας (?), Γωβρύας (?), Κομάτης, 'Ρωπάρας (?), 'Ρωπάρης (?).
***garša.** 'Αρταγέρσης (?), 'Αρταγύρσας (?).

C

canah. 'Ασπαθίνης.
ciθ^ra. Μεγασίδρας, Τισσαφέρνης, Τριταίχμης, Τριτανταίχμης.
Cišpi, Caišpi. Τεάσπις, Τείσπης.

J

***jasta (jad).** Οὐδιάστης (?).

T

taumā. Καρτώμης (?), Μιθρατώχμης, Τεριτούχμης.
tauman (*power*, Tolman, Lex. and Texts, 91). Καρτώμης (?).
***taxma.** Τριταίχμης, Τριτανταίχμης.
tāna. 'Οτάνης.
***Tīra.** Τειριβάζου, Τεριτούχμης, Τηρίβαζος, Τηριδάτης, Τιραῖος, Τιρίβαζος, Τιριδάτης.

Θ

θata. Σατάσπης.
θūra. 'Αρτασούρας, 'Αρτασύρας.

D

dāta. 'Αβραδάτης, 'Ασιαδάτας, 'Ασιδάτης, 'Ατραδάτης, Αὐ-

ραδάτας, Βαγαδάτης, Βαγάθωος (?), Δαταφέρνης (?), Δῶτος (?), Μαγαδάτης, Μαδάτας, Μαδέτης, Μαιδάτας, Μεγαδάτης, Μιθραδάτης, Μιθριδάτης, Μιθριδᾶτις, Μιθραδαῖος, Μιτραδάτης, 'Οξοδάτης, 'Ορονδάτης, 'Ορσοδάτης, Παρσώνδης (?), Σπιθαδάτης, Σπιθροβάτης (?), Σφενταδάτης, Τηριδάτης, Τιριδάτης, Φαρανδάκης, Φαρανδάτης, Φερενδάτης.

dāta (*law*). Δαμάτας, Δατάμας, Δατάμης, Δαταφέρνης (?), Δοτάμας.

***dušta** (< ***duš**). Μεγαδόστης.

P

pāta. 'Αγραβάτης, 'Αρπάτης, 'Αρταβάτας, 'Αρταβάτης, 'Αρταπάτας, 'Αρταπάτης, 'Ατροπάτης, Βαγαπαῖος, Βαγαπάτης, 'Ιζαβάτης, 'Ιξαβάτης, 'Ιξαλβάτης, Μαιφάτης, Μαρσαβάτης, Μεγαβάτης, Μιθροβαῖος, Μιτροβάτης, Νορονδαβάτης, 'Οκοντοβάτης, 'Ομονδοβάτης, 'Οροβάτης, 'Ορονδαβάτης, 'Ορονδαπάντης, 'Οροντοπάτης, 'Ροδοβάτης, Σατραβάτης, Σατροπάτης, Τιγραπάτης, Φαρναπάτης, Φαρνικάτης.

paru. Παρύσατις, Πυράττις, Φάρζιρις (?), Φάρσιρις (?).

***paršana.** Παρσώνδης (?).

pitar. Φριαπίτης.

F

farnah. 'Αναφᾶς, 'Ανάφης, 'Αριοφάρνης, 'Αρταφέρνης, 'Αρταφρένης, Βαξαφαρμάνης, Βαρζαφάρνης, Βαρνάβαζος, Δαϊφάρνης, Δαϊφέρνης, Δαταφέρνης, 'Ινταφέρνης, Μαΐφαρνος, Μεγαβέρνης, Μιτραφέρνης, Μαοφέρνης, 'Ολοφέρνης, 'Οναφέρνης, 'Οροφέρνης, Σαιταφάρνης, Σατιφέρνης, Τασιφέρνης, Τισσαφέρνης, Φαρανδάκης, Φαρανδάτης, Φαρνάβαζος, Φαρναζάθρης, Φαρνάκη, Φαρνάκης, Φάρνακος, Φαρνακύας, Φαρναπάτης, Φαρνάσπης, Φαρνόξαρθος, Φαρνούχης, Φαρνοῦχος, Φεραύλης (?), Φερενδάτης, Φερεσσεύης (?), Φρανικάτης, Φραταφέρνης.

***frāta.** Εὐφράτας (?), Φραταγούνη, Φραταφέρνης.
***fravarti.** Φραόρτης.
***frahāta.** Φραάτης (?).

B

baga. Βαγαδάτης, Βάγαζος, Βαγάθωος, Βαγαῖος, Βαγαπαῖος, Βαγαπάτης, Βαγασάκης, Βαγόραζος, Βαγωδάραν, Βαγωδαρανᾶν, Βασσάκης, Μαγαδάτης, Μαγαῖος, Μεγαβάζης, Μεγάβαζος, Μεγαβάρης, Μεγαβάτης, Μεγαβέρνης, Μεγάβυζος, Μεγαδάτης, Μεγαδόστης, Μεγάπανος, Μεγασίδρας, Μεγαφέρνης.
bara. Ἀρταβάριος, Ἀρτάριος (?), Ἀρτεμβάρης, Αὐτοβάρης, Βουβάρης, Βουπάρης, Μεγαβάρης, Οἰβάρας, Οἱβάρας, Οἰβάρης, Ὀρσόβαρις, Σατιβάρας.
***baruva.** Γωβρίας (?), Γωβρύας (?), Ῥωπάρας (?), Ῥωπάρης (?).
***bard.** Ἀριόμαρδος (?), Μαρδόντης, Μάρδος, Μέρδις, Σμέρδις, Σμερδομένης.
***bigna.** Ἀριαβίγνης.
***bū.** Βουβάκης, Βουβάρης, Βουπάρης.
***buxša.** Βόξος (?), Μεγάβυζος.

M

māta. Κομάτης (?), Ματάκης (?).
maϑišta. Μασίστης, Μασίστιος, Μασίστρης.
Māda. Μῆδος.
maniš. Ἀριαμένης, Ἀριάμνης (?), Ἀριμένης, Ἀρσαμένης, Ἀρτάμης, Ἀρτάμνης, Ἀρτάνης, Ἀχαιμένης, Ἀχαιμενίδης, Ἱεραμένης, Μενίσκος (?), Μενοστάνης (?), Σειράμνης (?), Σισάμνης, Σπιταμᾶς, Σπιταμένης, Σταμένης (?), Φραδασμένης (?), Φαρασμάνης (?), Φαρισμάνης (?).
***margā.** Ἀμόργης, Ὀμάργης, Ὁμάργης, Ὀμάρτης (?), Ὁμάρτης (?).

***marduna.** Μαρδόνιος (?), Μάρδων (?).
***mardvan.** Μαρδόνιος (?), Μάρδων (?).
mazdah. Αὐρομάσδης, Μαζαία, Μαζαῖος, Μαζάκης, Μαζάρης, Μάζαρος, Μαζήνης, Ὠρομάζης.
māh. Μαδάτας, Μαδέτης, Μάης, Μαιβουζάνης, Μαιδάτας, Μαΐφαρνος, Μαιφάτης.
Miθra (Mitra). Ἁρμαμίθρης, Ἀσπαμίτρης, Μηθραφέρνης, Μητρώστης, Μίθαρος, Μιθραδάτης, Μιθραῖος, Μιθράνης, Μιθραξίδης, Μίθρας, Μιθρατῶχμης, Μιθραύστης, Μιθρήνης, Μιθριδᾶτις, Μιθρίνης, Μιθροάξης, Μιθροβαῖος, Μιθροβαρζάνης, Μιθροβουζάνης, Μιθροδαῖος, Μιθροπαύστης, Μιθρωπάστης, Μίτρα, Μιτραγάθης, Μιτραδάτης, Μιτραῖος, Μιτράνης, Μιτραφέρνης, Μιτροβάτης, Ῥεομίθρης, Σιρομίτρης, Σισιμίθρης, Σουσαμίθρης, Σπαμίτρης, Ὦμισος.

Y

yam. Ἀβίλτακα (Ἀβιάτακα) (?).

R

***ramna.** Ἀριαράμνης.
***rudra.** Ῥοδογούνη, Ῥωδάσπης (?).

V

***vaxštra.** Κυαξάρης.
vardana. Ἀριοβαρζάνης, Ἀρτιβαρζάνης, Βαρζάνης, Μιθροβαρζάνης, Ναβαρζάνης.
***varšan.** Ὀάρσης (?), Ὀάρτης (?).
vazarka. Τανaoξάρης, Ταννοξάρκης.
Vahauka. Ὦχος.
va(h)u. Ἀρτόμας (?), Ἀρτούχας (?), Δαρειαία, Δαρειαίας, Δαρειαῖος, Δαρεῖος, Δαριήκης, Ὄβορζος (?), Οἰβάρας (?), Οἰβάρας, Οἰβάρης (?), Οἰόβαζος (?), Ὦμισος.

***vīd.** Ἀρταβίδης.
***vidarna.** Ἰδέρνης, Ὑδάρνης.
***viⁿda(t).** Ἰνταφέρνης.
***vīšta.** Ὑστάσπης.

S

***sāka.** Βαγασάκης (?), Πετησάκης (?).
Suguda. Ἰσογαῖος, Σεκυνδιανός, Σογδιανός, Σόγδιος.
stāna. Βισθάνης, Ἱστάνης, Μενοστάνης, Ὑστάνης.
spāda. Ῥανοσβάτης (?).
***spiθʳa.** Σπιθραδάτης (?), Σπιθριδάτης (?), Σπιθροβάτης (?).

Š

šiyāti. Παρύσατις, Πυράττις, Σατιβάρας, Σατιβαρζάνης, Σατιφέρνης, Τασιφέρνης, Φάρζιρις (?), Φάρσιρις (?).

Z

zana. Ἀρισταζάνης, Ἀρταζάνης.

H

***haxā** (nom. sing.). Ἀχαιμένης, Ἀχαιμενίδης.
ham. Ἀμήστρις (?).
***hūta.** Ὀτάσπης (?).

HYPOCORISTIC SUFFIXES

SUFFIXES used in forming hypocoristic names, together with the names in which they appear.

a. Ἀδεύης, Ἀπάμα, Βόγης, Μάης (?), Στάγης (?), Τάγης (?).

(a)iya. Ἀδούσιος, Ἀριαῖος, Ἀρίβαιος, Βαγαῖος, Βαγαπαῖος, Βουγαῖος, Ἰμαῖος, Μαγαῖος, Μαζαία, Μαζαῖος, Μασίστιος, Μέρδις, Μιθραῖος, Μιτραῖος, Μουχαῖος, Σμέρδις, Τιραῖος.

(a)ka. Ἀρνάκης, Ἀρσάκης, Ἀρσίκας (?), Ἄσπακος, Βαζάκης, Δηϊόκης, Μαζάκης, Ματάκης, Μενίσκος, Πασάκης (?), Ῥωσάκης (?), Σταβάκης, Φαρνάκη, Φαρνάκης, Φάρνακος.

(a)na. Ἀζάνης, Βαζάνης (?), Μαζήνης, Μιθράνης, Μιθρήνης, Μιτράνης.

(a)ra. Μαζάρης, Μάζαρος, Μασίστρης.

(i)ka. Ἀρσίκας (?), Ῥαθονίκης.

(i)na. Βαρσίνη (?), Ὀρξίνης, Ῥαδίνης, Ῥαθίνης.

(i)ta. Ἀρσίτης.

(u)ka. Φαρνούχης, Φαρνοῦχος.

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